THE ECLECTIC REVIEW,

For MAY, 1805.

Art. I. *The Life of George Washington,* Commander in Chief of the American Forces during the war which established the independence of his Country, and First President of the United States. Compiled under the inspection of the Hon. Bushrod Washington, from Original Papers bequeathed to him by his deceased relative. To which is prefixed, an Introduction, containing a Compendious View of the Colonies planted by the English on the Continent of North America. By John Marshall, Chief Justice of the United States, &c. Vol. I. 4to. pp. 403, price 1l. 11s. 6d.—Octavo, pp. 610, price 10s. 6d. Phillips, 1804.

BIOGRAPHICAL accounts of persons, distinguished by the exalted stations which they have filled, or by the great events which they have accomplished, when narrated with fidelity from authentic documents, deserve, and usually engage, a large share of public attention. The natural curiosity of mankind feels a deep interest in the transactions of those, who have laid the foundation of states and kingdoms, or who have effected important changes in their governments or political relations. Those events, which established the independence of the United States of North America, form a prominent scene in the history of the eighteenth century; and, among the celebrated characters which they called into action, the name of WASHINGTON claims the highest rank. The promised publication of his life, from papers remaining with his family, has strongly excited expectation on both sides of the Atlantic; and it probably will be gratified in the progressive execution of the present work. From the dignified virtue which adorned his private character, and the elevated station which he held during the American war, his biography may not only be interesting and instructive, but may afford a faithful and satisfactory detail of those events, which raised the colonies on the transatlantic shores, to the rank of a distinct and powerful nation.

Of the materials from which this work has been compiled, and of its general object, the following information is given in the Preface.

'The letters to and from the Commander in Chief during the war were very numerous, and have been carefully preserved. The whole of this immensely voluminous correspondence has, with infinite labour,

been examined; and the work now offered to the public is principally compiled from it. The facts which occurred on the continent are generally supported by these letters, and it has therefore been deemed unnecessary to multiply references to them. But there are many facts so connected with those events in which the General performed a principal part, that they ought not to be omitted, and respecting which his correspondence cannot be expected to furnish satisfactory information. Such facts have been taken from the histories of the day, and the authority relied on for the establishment of their verity has been cited.' p. xviii.

'In selecting the materials for the succeeding volumes, it was deemed proper to present to the public as much as possible of General Washington himself. Prominent as he must be in any history of the American war, there appeared to be a peculiar fitness in rendering him still more so in one which professes to give a particular account of his own life. His private opinions therefore, his various plans, even those which were never carried into execution, his individual exertions to prevent and correct the multiplied errors committed by inexperience, are given in more minute detail; and more copious extracts from his letters are taken than would comport with the plan of a more general work. Many events too are unnoticed, which, in such a composition, would be worthy of being introduced, and much useful information has not been sought for, which a professed history of America ought to comprise. Yet the history of General Washington, during his military command and civil administration, is so much that of his country, that the work appeared to the author to be most sensibly incomplete and unsatisfactory, while unaccompanied by such a narrative of the principal events preceding our revolutionary war, as would make the reader acquainted with the genius, character, and resources of the people about to engage in that memorable contest. This appeared the more necessary, as that period of our history is but little known to ourselves. Several writers have detailed very minutely the affairs of a particular colony, but the *desideratum* is a composition which shall present, in one connected view, the transactions of all those colonies which now form the United States.

'The materials for the complete execution of such a work are perhaps not to be found in America; and, if they do exist, their collection would require a length of time, and a labour of research, which neither the impatience of the public, nor the situation of the author, would enable him to bestow on the subject. Yet he thought it more eligible to digest, into one volnme, the most material of those facts, which are now scattered through several books, than to commence his history abruptly with the war between Great Britain and her colonies.' pp. xix—xxi.

Agreeably to this design, the present volume is introductory to the Life of General Washington, and contains a Historical Account of the settlement and transactions of the Colonies planted by the English, on the Continent of North America, to the Peace of 1763. The success of Columbus stimulated the spirit of adventure in this country. A commission was issued by Henry the VIIth in 1496, to John Cabot, a Venetian settled at Bristol, and

and his three sons, to make a voyage for discovery. In 1498, he sailed from that city, with his son Sebastian, in a king's ship, accompanied with four barks. His object, like that of Columbus, was to find a short passage to the East Indies. Holding a western course, he discovered Newfoundland, and reached the Continent of North America, along which he sailed, from the coast of Labrador* to that of Virginia, but returned without attempting any settlement. With this first effort, the ardour for discovery expired in the bosom of Henry; for reasons which are assigned by the author. No serious plan for acquiring territory, or planting colonies in America, was afterwards formed by the English, till the reign of Elizabeth. Letters patent were granted by that Queen, in 1578, to Sir Humphrey Gilbert, to make a permanent settlement in North America. Approaching the Continent on the cold and barren coast near the Island of Cape Breton, and inadequately supplied with the means of planting a colony, in an unexplored country inhabited by savages, he failed of success. In a second enterprise he unfortunately perished, after having taken possession of Newfoundland in the name of Elizabeth. Sir Walter Raleigh, distinguished by his genius, his courage, and his unmerited end, was not deterred by the bad success of his half-brother Sir Humphrey, from prosecuting the same object. Having obtained a similar patent from the Queen, he dispatched, in April 1584, two small vessels, commanded by Captains Amidas and Barlow, for the purpose of acquiring some previous knowledge of the country, where he intended to settle. To avoid the error of Gilbert, they took the route by the Canaries, and approached the American continent toward the gulph of Florida. On an island off North Carolina, they found, to their surprise, abundance of grapes; and proceeding thence to Roanoke, near the mouth of Albemarle Sound, they spent some weeks in traffic with the natives, and returned with two of them on board to England. Elizabeth, flattered with the idea of possessing a country represented to abound with advantages, gave it the name of Virginia, as a memorial that it had been discovered in the reign of a virgin queen. In 1585, Sir Walter Raleigh sent out seven small ships, under the command of his relation, Sir Richard Greenville, who established a colony of 108 persons, in the island of Roanoke, an incommodious station without a safe harbour. The first and darling object of all Europeans in America, at this period, was gold. In their researches for that metal, the natural advantages of the country were overlooked; and this colony soon fell into great distress. In this state they

* In 56. N. L. according to Sebastian Cabot's account, who adds, that the land there turned *eastward.* On the contrary, it runs thence *northwestward;* which renders this part of his voyage very obscure.—*Rev.*

were found by Sir Francis Drake, in 1586; who, at their earnest request, received the survivors on board his fleet, and brought them to England. Thus terminated the first colony planted by the English in North America. In the following year, Raleigh fitted out three ships, under the command of Captain John White, who carried out a greater number of men and some women. They repaired the houses at Roanoke, which had been left by their countrymen; and, finding soon the difficulties which they had to encounter, deputed their governor, Captain White, to solicit at home, the assistance which their situation required. On his arrival in England, he found the nation engaged in preparations to repel the invasion threatened by the Spanish Armada. No effectual effort was made for the relief of the colony until 1590, when White sailed with three ships; but, when arrived at Roanoke, he found no traces of his countrymen, nor has the time, nor the manner of their perishing, ever been discovered. The ships with White returned to the West Indies; where he had before wasted, in plundering the Spaniards, the time that should have been devoted to the relief of the colony. No farther attempt was made by the English to settle in America, till 1602; when the voyage of Bartholomew Gosnald revived the dormant spirit of colonization. He reached the continent in latitude 43; and, passing Cape Cod, discovered two islands, the first of which he named Martha's Vineyard, and the second Elizabeth's Island. His account of the climate, soil, and productions, was highly favourable; and was confirmed, by the reports of persons who were sent from England, in two ships, to ascertain the fact. An association was formed, sufficiently extensive, influential, and wealthy, to execute the project of establishing colonies in America; to which the exertions of Richard Hackluyt, Prebendary of Westminster, greatly contributed. This Association, having obtained Letters Patent from James I., in 1606, sent out a small expedition, commanded by Captain Newport, with 105 men destined to remain in America. In May 1607, they arrived at James River in Virginia, then called by the natives Powhatan, on a peninsula on the north side of which they agreed to establish their colony; which, in honour of the king, they called James-town. Here they formed a council, according to their sealed instructions; but excluded from it John Smith, whose superior courage and talents excited their envy, and to whose subsequent exertions the colony was indebted for its preservation from destruction. An inadequate supply of bad provisions, and exposure to a damp climate, introduced disease; and before the month of September, fifty of the company died. This scene of misery was heightened by internal dissensions. Distress, often the parent of reflection and moderation, induced them to place all authority in the hands of Captain Smith, who

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preserved his health unimpaired, his spirits unbroken, and his judgement unclouded amidst this general misery and dejection." By his judicious measures, a supply of corn was obtained from the Indians, and James-town fortified against their attacks. In one of his incursions, he was taken prisoner by the savages, and conducted in triumph to their king Powhatan; by whom he was sentenced to be put to death; but was rescued by Pocahontas, the king's daughter, then about thirteen years of age. When he was led to the place of execution, she rushed between him and his executioner; and, folding his head in her arms, and laying her own upon it, arrested the fatal blow. Her father, soon after, sent him back to James-town. He preserved plenty in the colony, until the arrival of Newport with two ships, bringing a supply of provisions, and 120 new settlers; among whom were several refiners, goldsmiths, and jewellers! About this time, Captain Smith, who evidently possessed a superior mind, formed the bold design of exploring the great bay of the Chessapeake, and the mighty rivers that flow into it; which he executed, in an open boat of three tons burthen, with a crew of thirteen men.

'When we consider that he sailed above three thousand miles in an open boat; when we contemplate the dangers and the hardships he encountered, and the fortitude, courage, and patience with which he met them; when we reflect on the useful and important additions which he made to the stock of knowledge respecting America, then possessed by his countrymen; we shall not hesitate to say that few voyages of discovery, undertaken at any time, reflect more honour on those engaged in them, than this does on Captain Smith. "So full and exact," says Mr. Robinson, "are his accounts of that large portion of the American continent comprehended in the two provinces of Virginia and Maryland; that after the progress of information and research for a century and a half, his map exhibits no inaccurate view of both countries, and is the original on which all subsequent delineations and descriptions have been formed." ' pp. 42, 43.

We have examined Smith's map,* and can confirm this account of it. Had this great man lived in an age, when due encouragement was given to nautical and geographical discoveries, his fame might have equalled that of Captain Cook. Like our renowned circumnavigator, he was distinguished by his patience, firmness, courage, and humanity; by that vigour of intellect, and that probity of character, which are formed to conduct great enterprises. Upon his return to the settlement, he found, that, during his absence, vice and insubordination had thrown it into confusion. Yielding to the general wish, he accepted the office of president; and many good effects followed his appointment. In 1609, the Virginia Company, having obtained an enlarged

* It may be seen in Purchas's Pilgrimes, Vol. IV. p. 1690. —*Rev.*

charter, sent out 500 emigrants in nine ships, with Lord Delaware as governor for life. Previously to his arrival, Smith, in want of surgical assistance, sailed for England; leaving in the colony 500 inhabitants, well furnished with provisions, and the means of defence. This fair prospect was soon blasted by folly and vice. The provisions were lavished, the Indians attacked them, the horrors of famine ensued, and this period of extreme suffering was long remembered, by the name of the STARVING TIME. In six months, the colony was reduced to sixty persons, who embarked in three ships to leave the country; but meeting Lord Delaware in the river, with a recruit of new settlers, they were induced, by his persuasions, to return to James-town. By his mildness and assiduity, combined with a judicious exercise of authority, this nobleman restored order and contentment to the colony; but he was obliged, through bad health, to resign his government in 1611, when Sir T. Dale was appointed, who had arrived with a fresh supply of men and provisions. He was succeeded, in the same year, by Sir T. Gates, who brought a considerable reinforcement; and several new settlements were planted, on the banks of James-river. In 1612, Captain Argal, being in the Potomac, decoyed Pocahontas on board his ship, and detained her, hoping to give the English an ascendency over her father Powhatan. This base treachery excited, however, only the resentment of the generous Indian; and might have produced the worst consequences, had not Pocahontas, during her residence at James-town, married, with her father's consent, Mr. Rolfe, a young gentleman well esteemed in the colony. That event had a happy effect, in conciliating the friendship of Powhatan to the English, and preserving peace with all the Indian tribes over whom he had influence.* Separate property, in lands and labour, was established about this time. Fifty acres were laid off for each settler; and tobacco began to be cultivated. In 1617, Captain Argal was made governor; whose selfish,

* It may gratify our readers to know, that this Indian female, whose native gentleness had preserved the life of Captain Smith, made a voyage to England with her husband in 1617. Having learned our language, and embraced Christianity, she was well received. Captain Smith, at her first interview with whom she was deeply affected, wrote a memorial for her to the Queen of James I., and she was introduced to her Majesty, and other persons of distinction. As she was about to return to America, in the following year, she died at Gravesend; leaving a son which she had by Mr. Rolfe, named Thomas, who seems to have been provided for by Sir Lewis Stukly. "To hear and see her religious and godly end gave joy to the beholders." See Captain John Smith's General History of Virginia and New England; Folio, London, 1626; pp. 113, 121—123: Or Purchas's Pilgrimes, Vol. IV. pp. 1769, and 1774. *Rev.*

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haughty, and tyrannical administration excited great discontent. He was superseded, in 1619, by the arrival of Mr. Yeardley, to the great joy of the inhabitants. By him the first colonial assembly was convoked; and met, in June, at James-town. One hundred and fifty girls, "young and uncorrupt," were imported from England, in 1620 and 1621. The industry, inhabitants, and produce of the colony greatly increased; and the settlements extended, not only along the banks of James and York rivers, but to the Rappahannoc, and even to the Potomac. But this prosperity was of short duration. Powhatan, the father of Pocahontas, died; and was succeeded by a son of very different character. By his machinations, the plan of a general and indiscriminate massacre of the English was formed, and began to be executed, by the slaughter of 347 men, women, and children, in the plantations, on the same day and hour. The destruction would have been more general, had not the plan been discovered, the preceding night, to a Mr. Pace, by an Indian domesticated in his house. This event was followed by a vindictive and exterminating war against the Indians; and succours were speedily sent from England, by the Virginia Company. Disputes with the crown dissolved that company in 1624, and Virginia became a royal government. King James appointed a governor and twelve counsellers, to have the entire direction of the colony. Charles I. adopted the same colonial system; and in 1629 appointed Sir John Harvey governor, whose oppressions excited the Virginians, in 1636, to seize him, and send him prisoner to England, with two deputies to represent their grievances. They were sternly received, and Harvey was reinstated in his government. To the difficulties, in which Charles was soon involved with his Parliament, is ascribed the subsequent appointment of Sir W. Berkley, who was, in almost every respect, the reverse of his predecessor. His wise administration conciliated the people of Virginia, and preserved their attachment firm to the royal family, through the time of the civil war in England; and it was by force, that they were brought into subjection to the authority of the commonwealth, in 1651. At the commencement of the civil war, Virginia contained about 8000 souls.

The province of Maryland had been separated from it in 1632, by a grant from Charles I. to Lord Baltimore; and the history of this settlement is properly annexed to that of Virginia. The first emigrants wisely conciliated the good will of the Aborigines, by purchasing the land on which they settled. The first assembly of Maryland was convened in 1635; and, notwithstanding some internal dissensions on the ground of religion, the colony rapidly increased. At the restoration of Charles II. its population was estimated to be 12,000 souls.

We have given this sketch of the settlement and progress

of Virginia, because, as the first English colony in North America, it is peculiarly interesting to the British reader; and because it was established on general principles of colonization, unconnected with the influence of that religious zeal, which had a principal operation in the establishment of other colonies.

Mr. Marshall relates, in a manner equally circumstantial and satisfactory, the settlement of the New England-states. After an ineffectual attempt by the Plymouth Company, in 1606, to form a colony, their subsequent enterprises were confined to voyages, for the purposes of taking fish, and trading with the natives in furs. One of these was conducted by Captain Smith, so renowned in the history of Virginia. In 1614, he explored the coast with accuracy, from Penobscot to Cape Cod, and presented a map of it, which he had delineated, to Charles Prince of Wales, who gave the country the name of New England, which it still retains. The first permanent settlement on this coast, was made by a small congregation of Brownists, who had before withdrawn to Leyden, in Holland. Dissatisfied with their situation in that city, and having obtained a grant of lands from the London Company, they sailed from England in September 1620, with only 120 men in a single ship. They made Cape Cod in November; and having landed at a convenient position, gave it the name of New Plymouth.

'The season of the year in which the colonists landed was extremely unfavourable to the establishment of a new settlement. The winter, which was much more severe than they expected, had already set in, and they were but very badly supplied with the means of obtaining comfort, or even subsistence. Before the return of spring about fifty of their small company perished with maladies, increased by the hardships to which they were exposed, the scarcity of food, and the almost total privation of those comforts to which they had been accustomed, and which are so necessary to support the human frame struggling with disease. The survivors, as the season moderated, had new difficulties to encounter. They were compelled, instead of attending uninterruptedly to the means of providing for their future wants, to take up arms to defend themselves against the neighbouring savages. Nothing could have supported the English under these accumulated distresses, but the hope of better times, and that high gratification which is derived from the complete enjoyment of the rights of conscience, and the full exercise of all the powers of self government. They received occasional, but scanty supplies from their friends in England, and continued with a patient and persevering spirit to struggle against the difficulties which surrounded them. They remained in peace, and were alike exempt from the notice or oppressions of government. Yet their soil being uninviting, and the pernicious policy of a community of goods and of labour, so unfavourable to population, being for some few years adhered to, they increased more slowly than any other of the colonies, and in the year 1630, amounted only to three hundred souls.' pp. 97, 98.

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The spirit of intolerance, which operated at that time in England, occasioned a rapid increase of settlements on this coast. Mr. M. adds,

'New England might have remained long unoccupied, had not the same causes which occasoned the emigration of the Brownists, still continued to operate. The persecutions to which the puritans were exposed, increased their zeal and their numbers. Despairing of obtaining at home a relaxation of those rigorous penal statutes under which they had so long smarted, they began to look elsewhere for that toleration which was denied them in their native land. Understanding that their brethren in New Plymouth were permitted to worship their Creator according to the dictates of conscience, their attention was directed towards the same coast, and several small emigrations were made at different times to Massachussett's-bay, so termed from the name of the sachem who was sovereign of the country.' p. 100.

A small emigration under "Endicot in 1628, laid the foundation of Salem, the first permanent town of Massachussett's." In May 1629, arrived at Salem in five vessels 200 persons, of whom half the number removed to Charles-town.

'Early in the following year, 1500 persons, among whom were several of family and fortune, embarked on board seventeen vessels at an expence of upwards of 20,000l. and arrived at Salem in July. Dissatisfied with this situation, they explored the country in quest of better stations, and settling in many places around the bay, they laid the foundations of several towns, and among others of Boston.' p. 107.

The peace of these settlements was soon interrupted, by the establishments of the French interfering with those of the English, and by religious discord, and persecution, in the colonies. The latter affords room for painful reflections, on the imperfections of virtuous minds. The Quakers and Antinomians were cruelly oppressed in New England by the ruling party. This was the prevalent evil of the age, and common to all religious sects in power. The time was not then arrived, when men would reciprocally acknowledge, the equal and unalienable rights of private judgement, in religious concerns. To the dissensions which distracted Massachussetts on this ground, the establishment of several neighbouring colonies is attributed. In 1635, Providence Plantation was settled by Roger Williams, and his followers; Rhode Island, by Mrs. Hutchinson; and Connecticut, by Mr. Hooker and his adherents, about the same time. These colonies were soon engaged in a war with the Piquod Indians, in the south of Massachussetts; and after its successful termination, New Haven was settled. The New England colonies were now in a very flourishing state, and formed a union for their common defence. Without any considerable additions from Britain, they advanced rapidly in population and improvement. In 1673, they contained 120,000 persons, of whom 16,000 were able to bear

bear arms; and in the town of Boston, there were 1500 families. In the form of government which they adopted, and in their early associations, we observe the germ of that zealous regard to political liberty, which, in its full growth, produced, at a subsequent period, the separation of the colonies from the parent-state.

We must pass over the remaining parts of the volume with a general account, that it contains a well-arranged history of New York, Pennsylvania, and all the other English colonies; and is enriched with much important and useful information, which lies diffused in other books, and is not easy of access to the generality of readers. Far from thinking it tedious, though it suspends our expectations, respecting the great character who is the principal subject of the work, we should have been gratified, if it had been more minute, in detailing the labours and efforts, the difficulties and patience, the perseverance and success, of those who first established our language and religion, in the dreary wilderness of America. In their exertions, we see what the human mind is capable of accomplishing, when it is called to put forth its full strength, and is supported by the consolations of religion, and the hope of enjoying freedom and security. In their condition, we behold the complicated obstacles that have been encountered, and the privations which have been borne, by adventurers who, in inhospitable climes, and surrounded by savage enemies, have laid the foundation of that opulence and peace, which their posterity enjoy. In the gradual formation of states and empires by such means, we learn to contemplate the superintendence of Divine Providence; which, while individuals, or societies of men, are pursuing their immediate purposes, overrules their various efforts to the accomplishment of its own wise and benevolent designs.

To this volume is prefixed a head of General Washington, and two maps are added, one of the Northern, the other of the Southern States. The second and third volumes of the work are published, to which we shall attend in our future numbers.

Art. II. *Conversations, introducing Poetry*; chiefly on subjects of Natural History: for the use of Children and Young Persons. By Charlotte Smith. 2 Vols. small 8vo. pp. 402, price 7s. Johnson, 1804.

THE author of these small volumes has very frequently solicited and obtained the approbation of the public. We congratulate her on having recently shewn a preference of works on education, to those, which had established her fame as a Novelist. Her performances, in that line, were among the least exceptionable,

tionable, as to moral tendency: but we esteem her present object to be incomparably more important, than any that can be accomplished by novel-writing; and the means, which she uses for its attainment, to be exempt from the dangers inseparable from fictitious narratives, and well adapted to utility.

The title clearly expresses, in a few words, the character of the work. The Conversations, which are ten, are chiefly restricted to the intercourse of a mother with her young son and daughter, during a vacation, of which both children spend a part with her alone. The dialogue is conducted in a natural, sprightly, and instructive manner; and is interspersed with nearly forty original poems, beside a few from other writers. The introduction of so many poetical pieces, most of which are supposed to be extemporary, has been attended with difficulties that sometimes involve a degree of improbability; but this deviation from the general and striking simplicity of the work, is compensated by the pleasure and information which young minds are likely to derive from the compositions introduced. We think them, for the most part, equal to any of Mrs. Smith's former poetical essays; and are glad to find them entirely free from the gloom which characterized her "Sonnets." In a very few instances, her metre, indeed, is inexcusably careless; sometimes her verse is aukwardly alliterative; and incorrect rhymes are not uncommon. We were astonished, at p. 47 of Vol. I. to meet with the following stanza, which is addressed to the *Hedge-hog:*

'Fly from the cruel; know than they
Less fierce are ravenous beasts of prey,
And should perchance these last come *near thee*;
And fox or martin-cat assail,
Thou, safe within thy coat of mail,
May cry—Ah! *noli me tangere.*

In the pause produced by our surprise at the complication of errors crowded into so few lines, by a writer of genius, good sense, and general information, we deeply regretted that some friend, who understood *latin*, had not seen the MS. and effaced so foul a blemish from it: but our amazement was redoubled, and our regret turned to vexation, by the comment subjoined.

'George. I beg your pardon, my dear mother, but you know that last verse is not quite right, for the word is pronounced *tan*gere, and not tan*gere*.

'Mrs. Talbot. Your remark is perfectly just, my son—and you see, that read properly, there is a false quantity in the line. But such licences are now very frequently taken in short and trifling pieces like this. So we will relax in the severity of our criticism, and return to the history of the urchin, or hedge-hog.'

Indeed, Mrs. Talbot, we should think ourselves inexcusable to the public, if we relaxed from the severity of criticism, where your

your affectation and perverseness so loudly call for it. Why did you make your hedge-hog speak Latin, and quote a solemn passage of Scripture? If *tangéré* had, as you supposed, rhymed to *weary*, still it would not have accorded with *near thee*; but when your little boy had modestly informed you, that the accent of this Latin word was invariably placed on the *first* syllable, how could you persist in attaching it to the *second*? No such license ever was taken before by a person of common sense; and we hope it never will be again. It would have been no disgrace to *you*, to be unacquainted with Latin prosody. We are willing to suppose you are better versed in the sense, than in the sound of that language: therefore, on condition that you will not make a *rhyme* to the following sentence, we recommend it to your attention;—*ne sutor ultra crepidam!*

The preceding quotation is by no means to be regarded as a specimen of Mrs. Smith's present performance. It is not merely an exception, but a contrast to her usual excellence, and is therefore the more remarkable. These volumes, in general, exceed in composition any thing which we have lately seen in works of education; at the same time they are perfectly familiar, and every explanation of subjects and terms requisite for children is supplied, either in the Dialogue, or in the Notes annexed to each volume. To blend useful instruction with rational entertainment, to inform the understanding, to improve the dispositions, and to guide the conduct of children, are the author's evident and constant aim; and we think she has pursued it in a manner that deserves and promises success. We extract one of the shortest, but not the least beautiful, of her poems.

'THE GLOW WORM.

'If on some balmy breathing night of Spring
The happy child, to whom the world is new,
Pursues the evening moth of mealy wing,
Or from the heath flower beats the sparkling dew,
He sees, before his inexperienc'd eyes,
The brilliant glow-worm like a meteor shine
On the turf bank; amaz'd and pleas'd he cries,
"Star of the dewy grass, I make thee mine!"
Then, e'er he sleeps, collects the moisten'd flower,
And bids soft leaves his glittering prize enfold,
And dreams that fairy lamps illume his bower,
Yet with the morning shudders to behold
His lucid treasure, rayless as the dust,
So turns the world's bright joys to cold and blank disgust.'

Vol. I. p. 59.

We suppose the verb in the last line to be *misprinted* in the singular, though not marked in the *errata* at the close of the second volume.

Mrs.

Mrs. S. introduces (vol. ii. p. 121,) a ludicrous exemplification of improprieties to which persons are exposed, by not having been, while children, taught the use of the letter *h*. "They saw a flower in the *edge*; and, in trying to get at it, trod just at the *hedge* of the stream. They have had their *air* cut by a fashionable dresser, and have bought a most beautiful *at*, which is a most becoming *ed-dress*, and they shall wear it the next time they go *hout* to dinner." Even in public speaking, such absurdities often occur. We cannot, however, but suspect, that many respectable writers, and among them Mrs. S. herself, conduce to cherish these errors by using the article *an*, instead of *a*, before words beginning with the aspirate. In the following sentence, (vol. i. p. 72,) "*an hare* sometimes limps fearfully across the path"—children might naturally omit the *h*: whereas, if it was written, *a hare*, &c. it would be more easily pronounced with, than without the aspirate. *My* and *thy* ought, for the same reason, constantly to precede *h* aspirate; and not, as is too common, *mine* and *thine*.

Art. III. *A Help to the Unlearned in the Study of the Holy Scriptures*: being an Attempt to explain the Bible in a familiar Way, adapted to common Apprehensions, and according to the Opinions of approved Commentators. By Mrs. Trimmer. 8vo. pp. 822, price 12s. Rivingtons, Hatchard.

WHEN we are presented with a new work by Mrs. Trimmer, we are reminded of the great services which she has performed for the rising generation. In the volume before us, this lady, still aiming to communicate instruction, with plainness, to those who need it, has taken great pains to collect into a small compass such observations as may help to remove the difficulties, which occur to unlettered persons in reading the Holy Scriptures; and to draw from various passages those lessons, which she wishes to impress most strongly on their minds.

An extract from the Introduction may best explain the design of the work.

'The following book was composed with the hope of rendering the study of the Bible easy and profitable to those who have but little leisure, or who may not be able to understand expositions of Scripture, in which more learning is displayed. The manner in which it is intended to be used is merely this: When any particular chapter is to be read in the Bible, let the book be opened where the chapter is explained; then let the reader look into the explanation, and see how many verses are explained in the first paragraph, and read them in the Bible, stopping at the end of those verses to read the explanation, and then proceeding in the same manner to the end of the chapter.'

We cordially join in the humble and serious prayer, which closes the Introduction.

'May

'May the grace of God supply every defect in this humble attempt to promote the knowledge of true religion, and the practice of piety and virtue; and render it conducive to the end for which it was composed.'

Mrs. T's. plan is, in our opinion, generally well-executed; the observations being mostly just and natural, and the language suitably plain and simple. She has availed herself of the best commentators. We commend her diligence in exposing antinomian perversions of scriptural doctrines, and in guarding her readers against them; though, like some writers, whom we have noticed, she occasionally betrays an incapacity to distinguish, between such abuses and the calvinism of men like Bishop Hall and Dr. Watts.

In p. 26, there is an error of the press which entirely confounds the sense.

'Abraham's desire to bury his wife in the land of Canaan, *owed his behalf* (instead of *shewed his belief*), in the divine promises.'

Art. IV. Barrow's *Travels in China, concluded from Page* 250.

THE mode of educating the youth destined for various departments of the government in China, is laborious, tedious, and irksome, beyond description. The missionaries give a similar account: but perhaps there is something of exaggeration and mistake in the matter. Writers often copy from one another: if the first mistook, the rest, giving him credit for speaking truth, copy his mistake. Many errors, from this simple cause, pass current in the world, as undoubted verities. With respect to the liberal sciences, China can make but feeble pretensions to excellence; and must, without a struggle, yield the palm to Europe. In Natural Philosophy, in Astronomy, in different branches of the Mathematics, the attainments of the Chinese are small indeed. Some writers, who have accorded with Mr. B. in the statement of these facts, ascribe them to the want of that encouragement to these sciences, which would render a due application to them productive of emolument. To this may be added, the insulated condition of the country, and the unwillingness of its inhabitants to learn any thing of foreigners, from an idea of their own superiority. In Medicine, China is scarcely what Europe was 150 years ago. The Music, of which a specimen is given, is below criticism. Nor do the Chinese merit praise for their skill in Painting. That masterly genius, which throws the soul into the countenance, and delineates the nice shades of character, is scarcely to be found among them. Their Sculptures are like their drawings. Architecture is in a lower state, than in any country of the West, that lays claim to civilization. In all the southern provinces, the husbandman is decently and comfortably lodged; but the traveller perceives neither

ther splendid mansions, nor stately palaces. The houses are slightly constructed, and of perishable materials. Few of the dwellings exceed one story; and Mr. B. thinks, that scarce any of them are 300 years old. The Chinese laugh at the people of Europe, when they hear of their massy fabrics; and are astonished, that a being, so short lived as man, should dig deep into the earth, to lay a foundation for his house, or should raise it high above the ground. Mr. B. compares their cities to camps, and their houses to tents; to which their form certainly bears some resemblance. The missionaries assign various reasons for their style of building; but these are evidently not *Chinese* reasons, nor do they satisfy the inquirer.

In some respects, there is, in the Chinese, a simplicity of character, to which we have no parallel in the West. As soon as night has succeeded the departure of the sun, Pekin is a desert: not a passenger is to be seen in the streets; all have retired to rest. Not an assembly, a ball, or an evening theatre is to be found in the city: "These," said one of the Emperors, "are fit only for rogues and vagabonds." At the dawn of day, every body is in motion; and the streets are instantly thronged.

In many of the most useful Arts, China vies with Europe; and if we do not allow the Chinese to have been our masters and instructors, yet it must be conceded, that they were our predecessors, by many centuries. "It has been remarked," says Mr. B. (p. 300.) "that the three great discoveries, of the magnetic needle, of gunpowder, and of printing, in Europe, followed close upon the return of the famous traveller, Marco Polo, from China. It was the boast, indeed, of the Emperor Caung-shee to the Jesuits, when they instructed him in some of the sciences of Europe, that the latter country was neither acquainted with the mariner's compass, nor with the art of printing, nor with gunpowder, till they had been in common use in China near two thousand years."

The superior skill of the Chinese in the manufactures of Porcelaine and Silk, requires no illustration: but the following remarks of Mr. B. throw some light on the industry and skill which they must have employed in constructing the celebrated wall, which passes over mountains of 2 or 3000 feet in height, and across deep vallies and rivers.

"The quantity of matter," says our author, (p. 334.) "is so enormous, that admitting, what I believe has never been denied, its length to be 1500 miles, and its dimensions throughout pretty much the same as where it was crossed by the British Embassy, the materials of all the dwellings of England and Scotland, supposing them to amount to 1,800,000, and to be averaged on the whole 2,000 cubic feet of masonry or brick-work, are barely equivalent to the bulk or solid contents of the great wall of China. Nor are the projecting massy towers of stone and brick

brick, included in this calculation. These alone, supposing them to continue at bow-shot distance, were calculated to contain as much masonry and brick-work as all London.

'The Canals of China are unequalled on the face of the earth, both for antiquity and extent; and trade carried on in them, employs such a multitude of craft of one description or other, as to baffle all attempts at a calculation. I firmly believe that all the floating vessels in the world besides, taken collectively, would not be equal, either in number or tonnage, to those of China." ' p. 339.

After considering the Literature, and the Sciences and Arts of China, Mr. B. directs the attention of his readers to the Government, Laws, and Jurisprudence of this immense empire. These constitute a very important difference between country and country; and, by exalting or depressing the human mind, form the character of nations. In a remote region of Asia, we do not look for the sentiments of Europe; nor for those expanded and generous ideas, which spring from extensive science, combined with the purest religion; nor do we find them. But what we do find, excites, in many respects, our wonder, and in some, our admiration. To Mr. Barrow's ardour for freedom, and his abhorrence of despotism, we give the highest praise; for, next to Religion, Political Liberty is one of the most precious blessings, that heaven has bestowed on man. But viewing China as an Absolute Government, let us observe its peculiar features. The patriarchal principle, which has scarcely attained even to a theory in the great kingdoms of the West, is practically realized in China. The Mandarin, who is governor of a city, is considered as the Father of the City; the Viceroy, as the Father of the Province; and the Emperor, as the Father of the Empire. Such is the idea constantly held up to view; an idea, which appears to have taken possession of the public mind, and to have produced considerable influence on the sentiments and conduct, both of the governors and the governed. The People are regarded as the Children of the Family; and many of the institutions of the empire are not discordant with this endearing relation.

'The Emperor is considered as the sole proprietary of the soil; but the tenant is never turned out of possession as long as he continues to pay his rent, which is calculated at about one-tenth of what his farm is supposed capable of yielding; and though the holder of lands can only be considered as a sort of tenant at will, yet it is his own fault, if he should be dispossessed: So accustomed are the Chinese to consider an estate as their own, while they contrive to pay the rent, that a Portuguese of Macao had nearly lost his life for endeavouring to raise the rent upon his Chinese tenant.' p. 398.

Public opinion is a power stronger than laws; and that, which rests on it, is more to be depended on for influence and effect, than any

any law which stands on the Statute Book of any nation on earth. The best laws, without public opinion for their support, will be but a *dead letter*. Its effects in China appear to be considerable.

The check, which ancient custom has prescribed, to deter the Chinese Monarch from an abuse of power, is curious. Two historiographers are appointed, whose office it is to record every action of his life, without partiality or prejudice; and to publish them after his death, for the information of the whole empire. This censorship may be pronounced good; but the faithful execution of the office must be difficult and hazardous.

Every Mandarin, Mr. B. observes, must undergo a long course of instruction, and strict and repeated examination as to his proficiency, before he can be admitted to the exercise of the lowest office of magistracy. In the study of language, of morals, of the history and laws of the Empire, year after year must be consumed. When the official judges have testified his capacity for office, he is appointed to a place of trust. But if he would rise to a superior station, he must persevere in his application to study, and give proofs of his improvement in those branches of political and moral science, the knowledge of which a more extensive and exalted authority requires. These institutions, which render necessary such qualifications as it is in the power of men to acquire or to estimate, deserve a larger portion of commendation than Mr. B. seems disposed to give to them.

Still further to enforce the obligations of duty, various checks are employed by the government. Every act of office must be recorded, and sent to court: there are secret inspectors, whose business it is to transmit to Pekin an account of all transactions, especially such as are oppressive or unjust: and to prevent undue attachment to his own family, no Mandarin can hold an office in the place which gave him birth.

When the nature and extent of all these regulations are duly considered, the bribery and extortion, which are well known to be commonly practised by every rank of civil officers in China, afford perhaps the strongest proof that can be given of human depravity, and of the necessity of pure religion, as the only effectual restraint on its operation.

Concerning the Laws of China, the information given us by Mr. B. is eminently favourable.

'They are published for the use of the subject in the plainest characters which the language will admit, making sixteen small volumes, a copy of which is now in England; and I am encouraged to hold out a reasonable hope, that this compendium of the laws of China may ere long appear in an able and faithful English translation, which will explain, more than all the volumes that have hitherto been written on the subject of China, in what manner a mass of people more than the double of

that which is found in all Europe, has been kept together through so many ages in one bond of union. The work on the laws of China, for perspicuity and method, may justly be compared with Blackstone's Commentaries on the Laws of England. It not only contains the laws arranged under their respective heads, but to every law is added a short commentary and a case. I have been assured on the best authority, that the laws of China define in the most distinct and perspicuous manner, almost every shade of criminal offences, and the punishment awarded to each crime: that the greatest care appears to have been taken for constructing this scale of crimes and punishments: that they are very far from being sanguinary: and that if the practice were equal to the theory, few nations could boast of a more mild, and at the same time a more efficacious dispensation of justice. Of all the despotic governments existing, there is certainly none where the life of man is held so sacred as in the laws of China.' p. 366.

As a specimen of their proceedings in criminal cases, Mr. B. has detailed the trial of Shee-fo-pao: and it must be acknowledged, that the careful investigation of the fact, the fair application of the law, the accurate examination of all the proceedings, and the spirit of mercy which pervades the whole, display a justice, a liberality, and a regard for the life of a simple husbandman, which would do honour to the most enlightened and virtuous community on earth.

The Military Establishment of China is proportionate to the size and population of the Empire. Van-ta-gin, a Mandarin who attended the Embassy, stated it to consist of 1,800,000 men. A considerable part of the troops is quartered on the Northern and Western Frontiers. The rest are scattered over the face of the country, and may be considered as a kind of stationary militia.

The Revenue is computed by Mr. B. at sixty-six millions of British money, which he says is about double the revenue of Great Britain: and a shilling in China will go as far as three shillings here. Of the state and manner of their Taxation, we have the following account:

'The taxes raised for the support of government are far from being exorbitant or burdensome to the subject. They consist in the tenth of the produce of the land paid usually in kind, in a duty on salt, on foreign imports, and a few smaller taxes that do not materially affect the bulk of the people. The total amount of taxes and assessments which each individual pays to the state, taken on an average, does not exceed four shillings a year. Another great advantage enjoyed by the Chinese subject is, that the amount of his taxes is *ascertained*. He is never required to contribute by any new assessment to make up any given sum for the expenses of the state, except in cases of rebellion, when an additional tax is imposed on the neighbouring provinces. But in general, the executive government must adapt its wants to the ordinary supplies, instead of calling on the people for extraordinary contributions.

'There

'There are few public charities, and it is not a common custom to ask alms. I did not observe a single beggar from one extremity of China to the other, except in the streets of Canton. Nor are there any poor laws griping the industrious husbandman and labourer to feed the lazy, and to feast those who have the care of them; no paupers of any description supported from funds which have been levied on the public.' pp. 400, 401.

The Agriculture of China has been uniformly praised by travellers; but Mr. B. differs from them all. To enter into particulars is needless, because our author appears to be unacquainted with the subject: nor would this be to his discredit, if he did not pretend to understand it; for who can know every thing? The river Pei-ho, from the sea to the neighbourhood of Pekin, is in the 39th degree of latitude. The wheat harvest, therefore, is likely to be in the latter part of June, or the very beginning of July: yet Mr. B., in the middle of August, expresses his surprise, that he saw no wheat growing in the fields by the side of the rivers! The frequent years of scarcity in China, with their destructive consequences, have been noticed by every writer; and, as such failures of the crops are not unfrequent in other countries, the peculiar distress in China has been supposed to spring from an excess of population. This Mr. B. seems unwilling to allow: but the general testimony of former travellers, and the late reasonings and observations of Mr. Malthus on the subject, furnish proofs, which Mr. B. cannot overthrow.

Of the Religions of China, Mr. Barrow gives a particular account. That there are Jews who have dwelt there from remote antiquity, and worship God according to the Law of Moses, may be doubted. If, after the labours of the Romish Missionaries for more than two centuries, there be some hundred thousands of converts, it is a very ample allowance. Mahometans were introduced, at various times, by the Tartar conquerors. Their posterity still adhere to the Koran; and, by preserving the lives of the children who are exposed, and educating them in their own religion, they endeavour to increase their number. All these, however, are but as the dust in the balance, when compared to the vast mass of Pagans, appearing under the banners of Confucius, of Tao-tsee, and of Buddha or Fo. While we are on the subject of Religion, we are sorry to say, that here too it is necessary to make the same remark as on our author's knowledge of Agriculture. He has not taken into consideration the influence of the principles of religion, on the conduct of men in every relation. The pure religion of England, and the gross idolatry of China, place the two countries in a situation so totally different, that a comparison can hardly be instituted between them. To expect that the Chinese should equal the English in moral conduct, and in the virtues of private and social life, is as

absurd as to suppose the rays of the moon to be as powerful and efficacious in bringing fruits to maturity as those of the sun. From the accounts which the missionaries have given of the canonical books of the Chinese, containing maxims and examples of moral conduct, they appear to have made the most of the few good principles which they had; and to have turned the force of them all, with the greatest diligence and skill, to the welfare of the community. Every thing that can be done by Paganism, for the benefit of society, has been done in China.

To conclude our remarks on the work before us: Mr. B.'s talents are considerable; his application has been great; his mode of writing is, in many respects, commendable; but his acknowledgements of obligation to the labours of his predecessors are not so numerous as they might have been; the quantity of new matter which he has brought forward is by no means extensive; in impartiality and candour he is far exceeded by his respectable fellow traveller, Sir George Staunton; and to the arduous task of instituting with philosophical precision a comparison between two of the greatest nations of the world, certain branches of science, with which Mr. B. appears to be unacquainted, were essentially requisite.

Art. V. *Moses viewing the Promised Land*, a Seatonian Prize Poem. By the Rev. Charles Hoyle, M. A. of Trinity College, Cambridge. 4to. pp. 20, price 2s. Cadell and Davies, 1804.

SACRED subjects, to which Mr. Seaton's trustees are restricted by his Will, appointing them to confer an annual prize, appear, from whatever cause, to have been seldom favourable to poetical efforts. Some eminent writers seem to have regarded Divine Revelation as not only distinct from that kind of inspiration to which poets in every age have advanced their claim, but as incompatible with such inspiration. This sentiment, however, will certainly not be established while the English tongue exists: for MILTON and COWPER can only be forgotten with the language in which they wrote. Yet, since it seems to require an assemblage of such rare qualities as are united in *them*, to invest sacred themes with a poetical garb that fits them gracefully, we cannot but regard the competitors for the Seatonian prize, rather as entitled to signal applause, when they obtain the public as well as the academic laurel; than as exposed to severe censure, when the general voice does not confirm that of their Alma Mater.

That the stock of subjects adapted to the founder's intention has not yet been exhausted, is evident from that of the poem before us. It presents a wide and promising field for the sacred muse; but we think the author has not occupied it to the greatest advantage.

advantage. The plan of his poem is, at once, simple and adventurous. It commences with a soliloquy of Moses on his arrival at the summit of Mount Pisgah; and, after a brief description of the scene around, a long predictive speech is supposed to be addressed to him by the ALMIGHTY. The death of the patriarch ensues; and the poem closes with his requiem, said to be sung by "ethereal *harps*, and *hymns* ethereal." As a favourable specimen of Mr. Hoyle's composition, we extract a passage near its close; the *piety* of which will, doubtless, be acceptable to our readers, whether they judge or do not judge its *sublimity* adequate to the hymns or the harps of angels.

'..... As on outspread plume
The parent eagle bears her callow young,
Instructs, defends them; so, by Heaven's command,
Through the waste howling desert hast thou led,
Through heat and cold, through weary pilgrimage,
Through violence and war, to Jordan's banks,
Th' inheritors of Canaan. Great thy toils,
And faithful thine obedience: now reward
Succeeds; and on thy soul imparadis'd
The crown of glory and the excess of joy
Immeasureably show'rs down. But Israel mourns
Through all his tribes, and comfort scarce receives
From dearest hopes; though long-expected realms
Invite his grasp, and instant promises
To glad possession, wealth, and conquest, call.
Lament not Israel: in his hallowed Law
Thy monitor surviving, yet proclaims
Creative majesty, sustaining love,
And counsels of salvation, oracles
Of immortality, which who frequents
Inherits light and life; and from the mount
Of Faith, the spiritual Pisgah, views
His destin'd patrimony, (where no pain
Intrudes, where sin and sorrow never dwell,)
Celestial Canaan: thence conceiving strength,
Onward he moves, refulgent in the vest
Of righteousness, in panoply all arm'd
Of piety and truth: through famine, sword,
And persecution, dauntless; to the glare
Of guilty power, to thousand blandishments,
Wealth, honour, luxury, careless and unmov'd;
And spotless from the world.' pp. 18, 19.

It is obvious that this extract not only begins and ends with hemistichs, but is almost entirely composed of them. This is characteristic of the whole poem, which presents a striking and disagreeable contrast to the extreme noticed by us in a subsequent article, in that of Mr. Grant. Liberties of this kind are certainly more allowable, and more requisite, in blank verse than

in rhyme; but Mr. H. has used them to so unwarrantable an excess, that his lines continually crumble into pieces.

In order to check what we think to be a false pronunciation of scriptural names, it seems proper to notice Mr. H.'s constant accentuation of *Zebulun* on the second syllable. He probably relies on the Septuagint as his authority; but it is not easy to conceive, why a dipthong was introduced by that version, where there is *no* vowel in the original, or a *short* one, only, according to the masoretic points. The LXX also make the last syllable long, as the Hebrew; and the Greek accent is placed on *this* syllable, not on the penult: See Labbe, *Catholici Indices*, in verbum. As that version has not the name *Jeshurun*, Mr. H. cannot plead the same authority for lengthening its second syllable likewise. The English custom of accenting ancient names on the antepenult, though often liable to exception, appears to us preferable, in both these instances, to the mode which Mr. H. has adopted.

Obscurity and uncouthness might be objected to several of the author's phrases: but we decline the unwelcome office; hoping that enough has been said to caution him against what he has principally to avoid. We presume not to question the propriety of the decision, which preferred this poem to its competitors for the prize; and can therefore only regret, that so promising a subject has not called forth the exertions of superior talents.

Art. VI. *The Domestic Pharmacopœia, or Complete Medical Guide for Families, &c.* 12mo. pp. 252, price 4s. Highley, 1805.

OF this "Medical Guide" we cannot speak in terms of general approbation. If a little learning is a dangerous thing, in no case perhaps is it more so, than in medical practice. The well-instructed practitioner often finds it not a little difficult to ascertain the nature of a disease; and to distinguish between the real seat of the disorder, and the symptoms: and in all dangerous and acute maladies, it would be highly imprudent to delay applying for the best advice which can be procured. This is not meant to discourage any sensible and humane person from affording to his poor neighbours medical assistance in those complaints of which he may be competent to judge, and for which this or similar performances may afford him directions.

This volume consists of a compilation from the writings of different physicians, but chiefly from Buchan's well-known Domestic Medicine. Far, however, from daring to recommend some of the methods of cure here suggested, we cannot but insert a serious caution against several of them. *A certain and infallible cure* is promised, p. 18, for the Ague, and Intermitting Fever;

fever; by taking every two hours, in a glass of red wine, or any other liquid, the Peruvian bark, and snake root; a quantity, to a person unused to strong liquor, sufficient to intoxicate, and in any case likely to inflame: still more, if (as in p. 23,) it be taken in two or three glasses of brandy, or Holland's gin, daily: a quantity that must be highly injurious.

(P. 34.) The application of strongly adhesive plaister to Boils, must increase, instead of diminish, the inflammation. Buchan's remedy, in the next page, of white bread and milk, &c. is far preferable.

(P. 36.) In Inflammation of the Bowels, and all such acutely painful and dangerous diseases, no unpractised person should presume to prescribe; and where laudanum is to be given with propriety and efficacy, the dose of ten drops only in six hours is doing nothing.

(P. 41.) Cancers are not to be trifled with. If they can be kept indolent and unbroken, by keeping the body open, and carefully avoiding pressure on the part, it is well: but if the case be confirmed, extirpation should never be delayed. We believe a confirmed cancer was never otherwise cured; and this remedy is but too often improperly deferred.

(P. 85.) Inflammatory Fevers demand the best medical advice, and often repeated bleeding within the space of a few hours; but the symptoms here mentioned frequently appear when the same means would be fatal. No other than a practitioner should presume to treat such cases.

(P. 137) If an Opiate is needful for a grown person, the quantity of twenty drops of laudanum is far too small. From thirty to sixty, or more, according to the violence of the symptoms, should be given. A full dose will relieve, when a smaller will only agitate, and increase the restlessness.

It being impossible to note numerous particulars, these may suffice to excite persons, who have not studied and experienced the effects of medicines, to be cautious how they undertake the treatment of diseases, especially those which are acute and dangerous.

In complaints of a slighter kind, the nature of which is well ascertained, many of these prescriptions may, doubtless, be given with good effect.

Art. VII. *The Destruction of Jerusalem, an absolute and irresistible proof of the Divine Origin of Christianity, &c.* 8vo. pp. 100, price 2s. 6d. Sael and Co. 1805.

INFIDELS have rendered the present age as remarkable by their impiety, as any former one has been for their superstition and ignorance. Proud of presumed attainments in science falsely so named, they have called in sarcasm and ridicule to the

aid of those arguments, with which they have attempted to shake the confidence, and to blast the hope of the Christian believer. Happily, from the evil, one great good has arisen; that the truth has not only passed the ordeal unhurt, but has been invested with more luminous evidence, and has left those who reject it still more inexcusable for their unbelief and hardness of heart.

The author before us has selected, and well elucidated, an awful and singular event in Providence; corroborative, in the strongest manner, of the Word of Prophecy; and from the testimony of an enemy, a Jew, but a faithful historian, has pointed out the exact fulfilment of our Lord's declaration respecting the Destruction of Jerusalem, even in such minute particulars, as no human foresight could have imagined; such as it would have been the height of imprudence to have hazarded, without a certain knowledge of the event.

The writer has ably fulfilled his task. He is aware, however, that a man may cease to be an Infidel, without becoming a real Christian; and that the conviction produced by the strongest arguments of moral suasion will be impotent and fruitless without divine operation.

'It may be proper to inform the Deist, that the faith which we wish him to possess is not merely an admission upon evidence, that "all Scripture is given by inspiration of God" (which, standing alone, has no higher moral value than the faith of education which he ridicules), but a *vital, active principle*, a *faith* that will "purify his heart;" that "works by love;" that will enable him to "fight the good *fight*," "to overcome the world," and to obtain "a crown of life," and an "incorruptible inheritance" in heaven.'

This observation is of the last importance, when, amidst so many able defences of the outworks of Christianity, and the evidence daily accumulating respecting prophecies, it is possible that a man may be an able advocate for these, who is notwithstanding a stranger to the powerful operation of Christianity on his own soul, through the teaching and influence of the Holy Spirit; nay, perhaps, may treat this most important point as enthusiastic and fanatical: and in this case, the professed Christian may be as far from the kingdom of God and his righteousness as the most determined Infidel, and suffer under as dangerous a delusion.

The address to the British Nation, p. 89, &c. deserves to be read with the deepest attention; and if those are indeed the only patriots, who walk in righteousness and true holiness, "the grand bulwarks of our national security, and the surest ground of hope, that we shall be protected from the overwhelming destruction," (p. 93,) which threatens nominal Christendom, how strange must it appear, that any who express their zeal in defence of Christianity,

tianity, should treat these men, in general, with contempt, abuse, and unkindness!

We wish the author's arguments may have weight with Jews as well as Infidels, and engage deeper and more serious attention to the sure word of prophecy, thus every day (βεβαιότερον) more confirmed.

Art. VIII. *Lord Teignmouth's Memoirs of Sir W. Jones.*

(Concluded from page 265.)

WE are now to contemplate this interesting character, who, at the age of 24, might be ranked among the most accomplished and the most learned of his time, rising gradually from the station of a domestic tutor into an enlarged sphere of dignity and usefulness. In 1770, at the urgent solicitations of his friends, he resigned his situation in the Spencer family, and devoted himself to the bar. He does not appear to have duly appreciated the theoretical excellence of the British Constitution, till he accidentally perused, in 1767, Fortescue's little Treatise *De Laudibus Legum Angliæ.* From this period he formed an enthusiastic attachment to liberty. He appears, at this time, to have employed himself chiefly in finishing various works for the press, and in enlarging his philological acquisitions. In the summer of 1771, we find him commencing the perusal of Blackstone's Commentaries, and expressing his surprise that the Law should be esteemed a dry and irksome study. In this he was not singular; others have, like him, been captivated with the luminous method, and interesting style, of that excellent lawyer; but we apprehend he found no difficulty in accounting for the prevalence of such a notion, when he seriously encountered the early treatises, year books, and reports. In 1772, he was elected Fellow of the Royal Society, to the Transactions of which Society we believe he contributed nothing; but that body has since acquired a valuable collection of his oriental MSS. by the generosity of Lady Jones. He had already been two years a member of the celebrated Turk's Head Club.

Having published, in 1770, the Persian Grammar, a work, on the merits of which we have already expressed our judgement,

'In the commencement of 1774, he published his Commentaries on Asiatic Poetry. This work was received with admiration and applause by the Oriental scholars of Europe in general, as well as by the learned of his own country. It was perhaps the first publication on Eastern literature, which had an equal claim to elegance and erudition. This work was begun by Mr. Jones in 1766, and finished in 1769, when he was in his twenty-third year; but with the same solicitude which he had exhibited on other occasions, to lay his compositions before the public in the greatest possible perfection, he had repeatedly submitted the manuscript to the examination and critical remarks of his learned friends.' p. 112.

It

It appears that he had, some time before, formed a design of composing an Epic Poem in rhyme, on the supposed discovery of Britain by a Tyrian prince; in which he intended to display the excellence of its constitution, and to delineate the necessary qualifications of a patriot king. This work, however, was laid aside for more serious engagements; and although he resumed the idea many years afterwards, with considerable alterations, he was again compelled to relinquish his design, without having proceeded much farther than to sketch out, at some length, both his plans, which are preserved in the appendix.

At length we find Mr. Jones renouncing the studies to which he owed so much pleasure and reputation; and, while he was loaded with the compliments of the noble and the learned, not only throughout Europe but even in Asia, inflexibly withstanding all the remonstrances of his literary friends. In reply to Schultens, he observes,

'It is needless to trouble you with my reasons at length for this determination, I will only say, that if I had lived at Rome or Athens, I should have preferred the labours, studies, and dangers of their orators and illustrious citizens, connected as they were with banishment and even death, to the groves of the poets, or the gardens of the philosophers.' pp. 122, 123.

'He was called to the Bar, in January 1774, and had discovered, as he writes to an intimate friend, that the law was a jealous science, and would admit no partnership with the Eastern muses.' p. 117.

'His researches and studies were not confined to any one branch of jurisprudence, but embraced the whole in its fullest extent. He compared the doctrines and principles of ancient legislators with the later improvements in the science of law, he collated the various codes of the different states of Europe, and collected professional knowledge wherever it was to be found.' p. 139.

He was thus happily prepared for the important station which he was destined to fill; in which a long and habitual familiarity with merely arbitrary forms and local routine, would have been entirely useless, and perhaps embarrassing. From this period to the year 1780, his time appears to have been devoted almost exclusively to the duties of his profession, in which he obtained a tolerable share of employment; and the only production of note published by him during that period, was the admirable translation of the Orations of Isæus.

In 1780, he was persuaded to appear as candidate to represent the University of Oxford in Parliament; but he was shortly induced to decline proceeding with the contest. He was then engaged in the composition of several small tracts, and devoted much of his time to a translation of the *Moallakat*, which however was not published till 1783.

In 1781, Mr. Jones sustained a severe loss in the death of his excellent mother. Her early cares and continued affection had

had obtained the reward which they merited, not only in the reputation, but in the exemplary attachment of her son, which was the topic of general admiration among all their intimate acquaintance Professor Bjornstahl, p. 400, when he visited Oxford, was particularly charmed with this part of his conduct; and observes, in a letter to a friend, after giving a sketch of his extraordinary merits, that it was a pleasure to him to dwell upon a character which did so much honour to human nature. In the Appendix, we observe a Greek letter, No. X, which Lord T. has not translated, nor, so far as we can find, ever mentioned in the course of the work. It has no signature, nor any intimation of the year in which it was written; but, from internal evidence, it is not improbable, that the learned Professor was the author of it. It has some inaccuracies, owing, perhaps, to the mutilating hand of time: but it clearly expresses the warmest gratitude for Mr. Jones's polite attentions and benevolent services, during the writer's residence at Oxford (Αθηναις); entreats the continuance of his friendship; and acknowledges the kindness and hospitality of his mother and sister. It might, however, be written by H. A. Schultens. Speaking of the latter *philarabic* family, Lord T. observes, p. 203, that "Albert, the grandfather, translated and explained the fifty dissertations of Hariri, though he sent abroad but few of them." In fact, no more were published, we believe, than six, one set of three at Frankfort, and the other at Leyden: they are very scarce, and abound with important information and valuable criticism.

In 1782, Mr. Jones published the Law of Bailments, and a translation of an Arabic Poem on Mohammedan Law.

Mr. Jones had been amused by Lord North with promises of a seat in the Supreme Court of Judicature, at Calcutta; but his zealous opposition to the American war prevented the attainment of it. At length, in March 1783, his wishes were gratified, under the Shelburne administration, chiefly through the influence of Lord Ashburton. On this occasion, the honour of Knighthood was conferred upon him; and, in the April following, he married Anna Maria Shipley, eldest daughter of the Bishop of St. Asaph. His attachment appears to have been nearly coeval with his introduction to the family; but an honourable and manly generosity, which would not suffer him to owe his fortune to his wife, prevented him from avowing it, till he had acquired distinction and independence by his own exertions. Many of his subsequent letters to private friends contain the warmest expressions of his conjugal affection and esteem. It is gratifying to observe so illustrious an exception to the remark, that domestic felicity is rarely allotted to men of eminent talents and erudition. Sir W. Jones possessed the enthusiasm without the petulance and irritability of many poets: his studies had not rendered

him

him a pedant; nor his intercourse with rank and fashion, a slave to licentiousness. His letters glow with sentiments of virtue, and we have no reason to suspect his sincerity: to adopt his own terms, he was " as fond as any one of cheerful company, and of such pleasures as a man of virtue need not blush to enjoy." p. 153.

So great was his mental activity, and his ardour for literary pursuits, that ten lives would scarcely have sufficed to accomplish all the objects which engaged his attention. Among other instances a curious memorandum is preserved, which he wrote on board the Crocodile frigate, during his voyage. It enumerates the enquiries which he designed to institute during his residence in India, and the literary projects which he proposed to undertake. We observe with pleasure, that, among the latter, are, " To print and publish the Gospel of St. Luke in Arabic, and also the Psalms of David in Persian verse." At a previous period he had intended to compose Elements of the Laws of England; to publish an edition of Littleton's well-known treatise on Tenures, with a new Translation and Commentary; and to write a History of the American War; to facilitate which, he had, during several excursions to Paris, cultivated the acquaintance of the American agents and ministers.

In September 1783, he landed at Calcutta:

' With what rapture he himself contemplated his new situation, may be more easily conceived than described. As a magistrate of the supreme court of judicature, he had now that opportunity which he ever ardently desired, of devoting his talents to the service of his native country, and of promoting the happiness of the community in which he resided; while the history, antiquities, natural productions, arts, sciences, and literature of Asia, opened an extensive and almost boundless field to his enquiries.' p. 233.

He had scarcely entered upon his judicial functions, before he established the Asiatic Society, which held its first meeting in January 1784. Having accepted the title of President, he immediately commenced the study of the Sanscrit language, in order to promote the views of the Society, in a manner worthy of his reputation. His progress was suspended, during the summer, by severe illness; but the relaxation, thereby rendered necessary, introduced him to the study of Botany, which he cultivated with great pleasure and success. In order to establish his returning health, we find him taking a journey into the interior, as far as Benares; during which he describes the appearance of the mountain Chumalury at a horizontal distance of 244 *miles*. From the most accurate calculations which he could make, he considered it " the highest mountain in the world, not even excepting the Andes." p. 253.

The uncommon industry of Sir W. Jones may be discerned from the circumstance of his having, in addition to the study of the

the Sanscrit and the translation of Menu, twice perused, in the course of that summer, the Shah Nameh of Ferdoosi, " supposed," says Lord T., " to contain 60,000 couplets." p. 277. This is nearly eight times as many as the Iliad of Homer. From Lord T.'s expression it would appear, that he regarded it as a matter of doubt; which is not surprising, as the far greater proportion of copies are exceedingly mutilated by the haste or caprice of transcribers, and those which we have noticed generally contain from 30,000 to 50,000. A copy, however, which now lies before us, contains the entire number of 120,000 lines, besides some other poems ascribed to Ferdoosi. Inexperienced collectors of oriental MSS. may learn from this circumstance, the necessity of caution, and the usefulness of diligent enquiry.

We have already noticed Sir W. Jones's attention to botany; his letters, though always elegant and pleasing, are in this part of the volume chiefly interesting to the votaries of that study. From the surprising multiplicity of his attainments and productions, we may readily believe that he placed the highest value on his time, and allotted and employed it with the strictest economy.

' While business required his daily attendance in Calcutta, his usual residence was on the banks of the Ganges, at the distance of five miles from the court; to this spot he returned every evening after sun-set, and in the morning rose so early as to reach his apartments in town by walking, at the first appearance of the dawn.' p. 288.

' The intervening period of each morning, until the opening of the court, was *regularly allotted and applied to distinct studies.*' p. 288.

' The vacation (says Sir William) I generally spend in a delightful cottage, about as far from Calcutta as Oxford is from London, and close to an ancient university of Brahmans, with whom I now converse familiarly in Sanscrit. You would be astonished at the resemblance between that language and both Greek and Latin. Sanscrit and Arabic will enable me to do this country more essential service, than the introduction of arts (even if I should be able to introduce them) by procuring an accurate digest of Hindu and Mahommedan laws, which the natives hold sacred, and by which both justice and policy require that they should be governed.' p. 299.

For the very important work alluded to in this passage, in which " twenty millions of native subjects" p. 340, were so materially interested, he obtained, in 1788, the sanction of the government of India, then under the administration of Lord Cornwallis. It is generally known, we believe, that it consists, on the model of the Roman digest, of passages extracted from Hindoo and Mohammedan law tracts, arranged and digested by Pundits, under the direction of Sir W. Jones, who translated the compilation as they proceeded with it. This magnificent undertaking (which, as he did not live to finish it, has been since completed by Mr. H. T. Colebrooke) together with his translation of Menu's Ordinances,

nances, are illustrious proofs of his disinterested benevolence, public spirit, and unwearied assiduity.

It appears from a letter in 1789, (p. 332) that all the exertions of the president were scarcely sufficient, for want of being duly seconded, to preserve the Asiatic Society from expiring in its infancy; so unavailing, in general, are the charms of literature, when placed in competition with wealth and dignity. We are happy to remark, that it is at present in a very flourishing condition; and that its Transactions, several volumes of which are before the public, are scarcely surpassed, in point of merit and importance, by those of any learned association existing.

Our readers will probably recollect having heard of a singular coincidence, between the biblical history of Noah, and a passage of the Pudma Puran, which described him under the name of Satyavrata or Satyavarman. We are informed, by Lord T. (Pref. xii.) that Captain Wilford, who actually read the paragraph in the MS., has since discovered, that it was interpolated for the express purpose of deception, by a learned Hindoo who assisted his investigations. This was effected by the introduction of a forged sheet, suitably discoloured, which was withdrawn as soon as the object was accomplished. A similar imposition of a book of Sanscrit oaths, was once attempted on Sir W. Jones, without success. These instances may suggest a salutary lesson, both to those who are engaged in oriental researches with express reference to the confirmation of Scripture; and to all who may be inclined to withdraw the attention of enquirers from certain and satisfactory proofs, to any that are precarious and exceptionable. The detection of this fraud leaves the evidence exactly as it stood before; yet, among the superficial and the prejudiced, the downfal even of an useless and adscititious buttress may be regarded as a symptom of general decay. From the remarks, by which, in his address to the Society, (p. 368) Sir W. Jones guards against improper inferences from this coincidence, it is evident that he did not regard it as of much use to the confirmation of the Scriptures. We are not sorry, therefore, to see the fabulous chronology of the Hindoos abandoned once more, to the sole support of its own gratuitous assertions.

We have hitherto forborne any remarks on the religious sentiments of Sir W. Jones: if our limits would permit, we should sketch out the arguments which his worthy biographer has produced in favour of his orthodoxy; we must, however, confine ourselves to stating the result formed by them in our own opinion. There are several passages in his written prayers and other documents, which the pious and friendly solicitude of Lord T. has preserved, expressive of his belief in the divinity of Christ, (p. 360) and in "the mercy of God as declared in him," (p. 250); but, whether in these points he agreed with the doctrines of the

Church

Church of England, the evidence is, in our opinion, incompetent to decide. We are inclined to form a favourable judgement, from the fervour and piety of his prayers; from his confession of guilt, as well as of weakness; from his profound humility, and apparently habitual devotion to the great author of his existence.

Unhappily for Sir William, Lady Jones was compelled by severe indiposition to leave India, at the close of the year 1793; nothing less than the important duty of completing the Digest which he had undertaken, induced him to submit to a separation, which must of necessity have been extremely painful. He did not survive it long enough to accomplish the purpose, for which he made so great a sacrifice. He complained of indisposition only a week before his death.

'He had no suspicion at the time, of the real nature of his indisposition, which proved in fact to be a complaint common in Bengal, an inflammation in the liver. The disorder was, however, soon discovered by the penetration of the physician, who after two or three days was called in to his assistance; but it had then advanced too far to yield to the efficacy of the medicines usually prescribed, and they were administered in vain. The progress of the complaint was uncommonly rapid, and terminated fatally on the 27th of April 1794. On the morning of that day his attendants, alarmed at the evident symptoms of approaching dissolution, came precipitately to call the friend who has now the melancholy task of recording the mournful event: not a moment was lost in repairing to his house. He was lying on his bed in a posture of meditation, and the only symptom of remaining life was a small degree of motion in the heart, which after a few seconds ceased, and he expired without a pang or groan. His bodily suffering, from the complacency of his features and the ease of his attitude, could not have been severe; and his mind must have derived consolation from those sources where he had been in the habit of seeking it, and where alone in our last moments, it can ever be found.' p. 374.

We sympathize with Lord T., in his regret, that he was prevented from performing the last sad offices of affection, and receiving the final commands of his departing friend. The preceding statement serves, as his noble biographer remarks, to correct an anecdote which has been circulated, that, immediately before his death, he retired to his closet, and expired in the act of prayer.

Thus terminated, in the prime of manhood, in the midst of possessions and prospects adapted to render life desirable, the illustrious career of this wonderful man. His philosophical attainments are exhibited at one view in the following note, (p. 376) transcribed from a paper in his own hand writing.

'LANGUAGES:——Eight languages studied critically: English Latin, French, Italian, Greek, Arabic, Persian, Sanscrit.—Eight studied less perfectly, but all intelligible with a dictionary: Spanish, Portuguese, German, Runick, Hebrew, Bengali, Hindi, Turkish.—Twelve studied least

least perfectly, but all attainable: Tibetian, Pâli, Phalavi, Deri, Russian, Syriac, Ethiopic, Coptic, Welsh, Swedish, Dutch, Chinese. Twenty-eight languages.'

Our limits will not permit us to follow Lord T. in his judicious and animated summary of his friend's character; we must not, however, omit to notice, that he had found leisure to pay considerable attention to the sciences of Chemistry, Anatomy, and Natural Philosophy in general; and that he had proceeded far enough in the Mathematics, to read with pleasure the Principia of Newton.

His conduct, as a judge, was that which might be expected from an enlightened mind and virtuous principles:

'On the bench he was laborious, patient, and discriminating. By his knowledge of the Sanscrit and Arabic, he was eminently qualified to promote the administration of justice in the Supreme Court, by detecting misrepresentations of the Hindu or Mahommedan laws, and by correcting impositions in the form of administering oaths to the followers of Brahma and Mahommed.' p. 392.

'The inflexible integrity with which he discharged the solemn duty of this station will long be remembered in Calcutta, both by Europeans and natives. So cautious was he to guard the independence of his character from any possibility of violation or imputation, that no solicitation could prevail upon him, to use his personal influence with the members of administration in India, to advance the private interests of friends whom he esteemed, and which he would have been happy to promote. p. 393.

His private character is delineated with the warmth and feeling of a generous, yet impartial friendship; and we observe, with pleasure, that he was not less dear to his acquaintance among the natives, than to his European friends; some of the Pundits, we are told, who, shortly after his death, "met Lord T. in the public *durbar*, could not restrain their tears for his loss, nor find terms to express their admiration of his talents."

In addition to the contents of the Appendix, to which we have already adverted, it includes a very interesting Prefatory Discourse by Sir W. Jones, on the Literature of the Turks, and the merits of their numerous historians. This excites the more lively regret, that he had not the opportunity which he wished of exploring, in an overland journey to England, the history, the antiquities, and the manners of Persia and Turkey. The Appendix contains, likewise, some English Poems and Translations, an original Italian Ode in *terza rima*, and the plan of a Tragedy: it concludes with a fac simile of Sir William's hand writing. The original Latin and French letters are, in general, well translated. The monumental honours, which have been paid to his memory at Oxford and in St. Paul's, are well known; but the whole

whole earth, says the historian, is the sepulchre of illustrious men; and the remembrance of such exalted merit will be preserved in the most honourable of all records—the esteem and admiration of lamenting posterity.

Art. IX. *Discursory Considerations on St. Luke's Preface, and other Circumstances of his Gospel;* in Three Letters to a Friend, from a Country Clergyman. Octavo. pp. 182. Price 3s. 6d. Payne. 1805.

BIBLICAL criticism unites philological entertainment with religious instruction. To ascertain the genuine text, and the primitive sense, of writings which bear the stamp of a divine original, may rationally excite a much livelier interest, than the most curious research that regards the profane historians or the poets of antiquity. We regret, therefore, that so little attention, comparatively, has been paid to this branch of literature, by our own countrymen. It has long engaged the diligent and patient investigation of German divines: and Mr. Marsh's Translation of Michaelis's Introduction to the New Testament, with his learned Commentary and Dissertations, have excited considerable notice in Britain. The result, however, is rather that of alarm at the novelty of sentiments thus introduced, than of emulation in scriptural discussion. The author of this Tract appears to have written under the united influence of these impressions. The question, whether St. Luke, in his Preface, "meant to indicate himself to have been, in a certain degree at least, an eye-witness of the gospel, or to designate himself merely an accurate investigator and recorder of the facts, as personally witnessed by others," has been agitated by persons in "high academical and ecclesiastical stations:" and our author fears the unfavourable conclusions that may be formed, if it be not brought "to any thing like a satisfactory decision." He, therefore, "resolved to make the experiment, whether the passage itself, fairly, calmly, and minutely considered, might not easily furnish its own sufficient elucidation." pp. 4, 5.

Before we enter upon a consideration of the mode which he has pursued, or the conclusion which he has deduced, it may be useful to appreciate the degree of importance that properly attaches to the inquiry. We apprehend it not to be such, as to afford encouragement to scepticism, or give pain to the serious Christian, in whatever manner it might be decided, or in whatever uncertainty it may be left. The grand doctrines of the Gospel, like the leading subjects of Homer's Iliad, may be ascertained without difficulty, by the plainest reader; although in each there are numerous passages of doubtful interpretation. Neither, in this particular case, can the inspiration of St. Luke depend upon

the circumstance of his having been an eye-witness of the facts which he recorded. Many who witnessed the actions of Christ were not inspired to relate them: and St. Paul, who was "as one born out of due time," affords us the strongest testimonies of *his* inspiration. From him St. Luke probably received most of the information communicated in the Acts of the Apostles; and whether that contained in his Gospel, were derived from his personal observation, or from that of the apostles, and other eye-witnesses, affect neither the fact, nor the degree, of his inspiration.

We cordially unite with our author in regretting, that what he calls the *Marshian* controversy, should have "deviated into unbecoming asperity;" but we cannot express an unqualified approbation of the manner in which *he* has discussed the present subject. He claims the privilege both of reading and writing in a desultory way, *sicut meus est mos;* and accordingly he proceeds through a fourth part of his work, on a principle, which a subsequent glance over the first chapter of St. Luke's Gospel, convinces him to have been erroneous. Surely this discovery ought to have apprized him, that, to limit his attention merely to the expressions of a detached passage of any book, is not the readiest way of attaining to a satisfactory decision of its meaning. Many words in all languages admit of various senses; and their appropriate meaning must be determined by the context, and the circumstances with which they are connected. For want of this simple and natural reflection, the second letter is chiefly occupied with correcting the mistakes of the former. As the result, he adopts the opinion of Petavius, as exhibited by Lardner: "I dare not affirm that St. Luke *was* a disciple of Christ;—but I say, there is nothing in his Preface to induce us to think, that he was *not* a disciple of Christ; or that he had *not* seen a large part of the things related by him: but rather the contrary." p. 85.

We acknowledge, notwithstanding all the author's learning and ingenuity, and the respectable authorities which he has cited, that the Evangelist's expressions, in the second verse, appear to us incompatible with this decision. Having, however, been obliged to lower the determinate tone with which in his first letter he maintained St. Luke to have been an eye-witness of all that he recorded, he enters, in his third letter, on the examination of another passage of this Gospel, to corroborate the sentiment that St. Luke was a personal attendant on our Lord. He argues, from the particularity of the narrative, ch. xxiv. 13—25, of Christ's interview with Cleopas and another disciple; and from the remarkable omission of that disciple's name, that he could be no other than the historian himself. We readily agree, that this beautiful account contains strong marks of having been related by a party concerned: but we see no impossibility, in that

that other disciple having communicated it to St. Luke; with a request for the suppression of his name. Admitting the translation here given, of the parenthesis in the third verse of the Preface, we see no proof, that the insertion of this remarkable interview, of the resurrection of the widow's son, and of the parables and other passages, recorded only by St. Luke, may not reasonably be accounted for, by his "having before studiously acquired the fullest and most authentic information respecting all previous circumstances."

It is only in the Acts of the Apostles, that St. Luke gives any direct intimation when, and where, he was an eye-witness of the facts which he relates; and that only by his transitions from the use of the third, to that of the first person plural. Hence it appears, that he first joined the apostle Paul at Troas, the western extremity of Asia; A. D. 51 (or 55 after the birth of Christ). He thence attended him to Philippi; and seems to have remained there, till St. Paul returned from Corinth, A. D. 58, on his way to Jerusalem; whither St. Luke accompanied him: and he sailed with the apostle, three years afterwards, from Cæsarea to Rome. These dates and circumstances, which are the only facts to be relied on, render it very improbable, though not absolutely impossible, that he should have personally attended our Lord's ministry.

We cannot, therefore, promise our readers "any thing like a satisfactory decision," from these Letters, of the question which they discuss. The biblical student may, nevertheless, derive from them both entertainment and instruction; and the writer's modesty and candour are highly pleasing. That one, who calls himself a sciolist in Greek, and sits down with his lexicon to examine a text in Scripture, should not merely introduce quotations from that language almost into every sentence, but likewise commonly use its terms to express his own ideas, is, indeed, not easily to be reconciled. We are willing, however, to give him credit for all the humility which he professes; and therefore venture to recommend to him, when he next favours the public with his lucubrations, to examine his subject in its various points of view before he writes, or to recompose and arrange what he has prematurely written.

Art. X. *The Sorrows of Seduction*; with other Poems. Small 8vo. pp. 147. Price 5*s*. Longman and Co. 1805.

IN the preface to this work, the Author is stated to reside at a distance from the Metropolis, and to be dependent on his own exertions in a laborious walk of life. An appeal like this might disarm criticism, had the author been *obliged* to publish; but, as critics should attend, not to the situation of a writer, but to the merit of his productions, this species of apology rarely meets with

attention, which its framers flatter themselves it should receive. This observation is general, and not intended to apply in particular to the present performance, the real worth of which needs no foil to recommend it to notice. It is a poem of considerable merit, on an interesting, though often repeated theme, and is a praiseworthy endeavour to engage the charms of Poetry in the aid of Morality; a service from which they have been too frequently diverted. It consists of six *Delineations*, tracing the fatal connexion of Maria and Lorenzo, from their first interview to the death of the latter.

We must remark, that the piece appears desultory, unconnected, and abrupt. The fate of Lorenzo is narrated, while that of Maria, evidently the principal character, is left undecided. The author, indeed, states in the preface, that the original plan is more extensive, and that its completion will greatly depend on the reception which this part may meet with from the public. On this ground we think it probable, that the remainder may soon come under our observation. In support of our opinion, we cite the following lines, describing the sorrow of the aged pair for the loss of their deluded daughter.

" " Ah, happy days! when circled in my arms,"
The mother cries—" I view'd her infant charms:
With musing fondness oft I lov'd to trace
A father's image, deck'd with female grace;
With rapture which a mother only knows,
I saw bliss rise, nor ever feared these woes.
Ah, happy days! when cradled on my breast,
Nestling, my infant sought her balmy rest,
With silent yearning on her form I gaz'd,
And to kind Heaven my grateful eye uprais'd;
Ah, happy days! when on my looks she hung,
Catch'd my fond accents on her lisping tongue;
Then stretch'd her little hands to woo the kiss,
And with her smiles encreas'd a mother's bliss.
Life, blighted life, now seems a cheerless wild,
Since lost to Virtue is my darling child."
" Heaven's will be done"—begins the Father's prayer;
His upturn'd looks his piety declare.
" On all below thy fair creative hand
Has stampt the image of thy mercy bland;
Yet when envelop'd in Affliction's haze,
Without one ray to guide our doubtful ways,
Despondence weeping in a lonely hour,
Sees nought in view but thine avenging power.
Yet all is good—for goodness self is thine—
Whate'er thy will, O grant us hope divine;

O may

O may my child, when from this prison free,
Almighty Sire! for ever dwell with thee." pp. 38—40.

The style is, in general, easy; and the rhymes, with very few exceptions, unusually correct: but it is incumbent on us to notice several inaccuracies in grammar, metre, and accent. We hope that a new edition will afford the author an opportunity of correcting the following lines, containing Errors in grammatical construction:—p. 19. l. 2.—p. 23. l. 52.—p. 39. l. 57.—p. 41. l. 94. Errors in metre: p. 22. l. 43. (nurseling, is not a trisyllable)—p. 75. l. 87. ibid l. 96.—p. 77. l. 120. Errors in accent: p. 31. l. 164.—p. 52. l. 20.—p. 74. l. 77. These, and some other trifling defects, may be attributed to the want of a literary friend (which the author laments in his preface), whose scrutinizing eye might have detected them in the manuscript.

Some of the smaller pieces, twenty-two in number, have likewise merit, but on them the author has not bestowed equal care. Others did not, as compositions, deserve a place in this small volume. It is embellished with a handsome Frontispiece; but the character of it is incongruous with that of the book: and as it will probably be seen by many why do not read the poem to which it refers, we cannot approve of its insertion.

Art. XI. *The Influence of Christianity on the Military and Moral Character of a Soldier.* A Sermon preached before a Detachment of the Second West-York Militia, at Whitburn, Durham. By the Rev. J. Symons, B. D. Rector. 8vo. pp. 42. Price 1s. Rivingtons, Hatchard, Egerton. 1805.

THE subject of this Discourse appears to us, peculiarly at the present crisis, of sufficient importance to justify a more ample notice than our Review can usually allow to a single sermon. We learn from p. 39, &c. that the Detachment, to which Mr. S. addressed himself, had, for some months, statedly attended public worship at his Church; and, that on the eve of their separation, he judged it expedient to adapt his subject to their particular instruction, admonition, and encouragement. His conduct in this respect demands our cordial approbation, and is worthy the imitation of other clergymen in similar circumstances. We have also the pleasure to commend, in several views, the manner in which he addressed his military audience. He appears to have aimed, solely and earnestly, at promoting their welfare: his discourse is not a polite essay, or a philosophical dissertation, but a plain and serious address to the understanding and conscience of his hearers; and seems to have resulted from careful observation and mature consideration of their

external condition and manners. His method also is judicious. From his text, Luke iii. 14, he naturally infers, that the Gospel does not require the Soldier to renounce his calling, as one that is in the present state of mankind unlawful; but that it directs and enforces that conduct and disposition, by which military persons may best fulfil the duties of their station. He first considers the *advantages* of a military profession, with respect to moral character, which he deduces wholly from the state of subordination, discipline, and order, established in the army. He illustrates its tendency to produce unity, caution, commendable emulation, attendance on public worship, sobriety, and regularity; and urges the necessity of extending these principles and habits to the general conduct. The defects of the military in such an application of these rules, are however too common and too gross, not to remind every one of the *disadvantages* attending their situation. To these, the preacher is not inattentive. He cautions his hearers against the corruptions usually prevalent among large bodies of people; the danger of well-disposed persons being seduced by bad example, or intimidated by licentious mockery; the vicious habits commonly promoted by time idly spent; temptations to fraud, violence, and discontent, arising from these habits; and to oppression, when not under the immediate restraint of our excellent laws; which, so far as they operate, render the circumstances of a Roman, and of a British soldier, very different. He observes, that, although discipline has counteracted these evils in nations not professing Christianity, yet religious principles will lead every Soldier to a better discharge of his public duty; and that nothing else is adapted suitably to influence his private conduct, or to prepare him calmly to meet death, in the ways in which his profession peculiarly exposes him to it. A paragraph, p. 36, on this subject, will suffice to exemplify the preacher's manner, and will likewise indicate an essential defect, which pervades his whole discourse.

'Here, as in all other circumstances, come in the advantages of Religion. The good Christian is courageous at all times, but never does his religion inspire him with truer courage than in the hour of death, and the day when cowards tremble. He meets the king of terrors with an undaunted spirit, because he is at peace with God; he hath kept His statutes; he hath observed His laws. But how dreadfully otherwise is the case with those who only fear God because they have not kept His commandments; they have not lived in the fear of God; they have been libertines, drunkards, adulterers, whoremongers, profane swearers; "their mouths have been full of cursing, deceit, and fraud, and under their tongue has been ungodliness and vanity;" and conscience makes cowards of them: they dread the moment that shall put an end to their existence; and they dread it justly, "knowing the terrors of the Lord, and that they who do such things shall not inherit the kingdom of God." pp. 36, 37.

A course

A course of vice may, indeed, very justly excite terror at the prospect of death; but we question the efficacy of those reflections, which Mr. S. attributes to the Christian Soldier, for his support at that juncture. The Scriptures declare all mankind sinners; and, as such, subject to condemnation. Conscience may reasonably inspire fear, except it rest on the only solid foundation of hope, the propitiation of Christ's sacrifice. Unhappily, the preacher never refers to this important doctrine throughout his Sermon; nor is Christianity, or the Gospel, often as he introduces these terms, ever explained to his auditory. We fear, therefore, that his exhortations, rational and zealous as they are, will be as useless to the ignorant, as ball would be in a musket, without powder. An acquaintance of many years with the army, enables us to testify the genuine piety of not a few officers, and of many more soldiers; and the superiority of their military conduct to that of most others in the service: but it was not from sermons of this description, that they derived their advantages. The preaching of the Cross, in churches where they assembled, has been in numerous instances effectual to the reformation of their character, and the establishment of their hope; but where this "one thing needful" was omitted, we have never known either of those objects to be attained.

Art. XII. *A Practical Treatise on the superior Efficacy and Safety of Stizolobium or Cowhage (the Dolichos Pruriens of Linnæus), internally administered in Diseases occasioned by Worms, &c.* By William Chamberlaine, Member of the Royal College of Surgeons, London, &c. The Ninth Edition, enlarged. 12mo. pp. 140. Price 3s. Highley, Symonds. 1804.

WHOEVER contributes to the diminution of human misery, is deservedly reckoned among the benefactors of mankind. The discovery made by the author, of the efficacy of the Dolichos Pruriens, in removing one of the most common, and often most dangerous diseases, especially of infancy and poverty, appears to be a well-established fact. Medicine must have the test of experience. The very respectable attestations of the efficacy of this Simple, from medical men of the first eminence, stamps confidence on the Cowhage, or Cowitch, in vermicular complaints. This is a well-known plant, and of no expensive purchase. A ninth edition of the Pamphlet (if there be no quackery in that circumstance), shews that it has engaged very general attention; as indeed it deserves, if this plant be found alike efficacious in destroying all the various kinds of worms which breed in the human body. We insert the account given in the Edinburgh Pharmacopœia, both as a testimony of the efficacy and safety of the medicine, and as a sufficient direction for the dose in which it should be taken;

'Edinburgh Pharmacopœia. DOLICHOS. [*Ed.*] *Pubes Leguminis rigida.*

Dolichos Pruriens. Lin. Cowhage; the rigid down of the pod.

The Dolichos is a plant growing in great abundance in warm climates, particularly in the West-India Islands; and there it is very troublesome to cattle, and other animals; for, on account of the spiculæ of the seed-bag, it excites, when touched, a very uneasy itching. These spiculæ have been long used in South America, in cases of worms, and have of late been frequently employed in Britain. The spiculæ of one pod mixed with syrup or molasses, and taken in the morning fasting, is a dose for an adult. The worms are said to appear with the second or third dose; and by means of a purge, in some cases the stools are said to have consisted almost entirely of worms; and in cases of Lumbrici, it is said to produce a safe and effectual cure. Those who have used it most, particularly Dr. Bancroft and Dr. Cochrane, affirm that they have never seen any inconvenience resulting from the internal use of it, notwithstanding the great uneasiness it occasions, on the slightest touch, to any part of the surface.' pp. 76—77.

Molasses appears to be the best vehicle for administering it; and a proportionately smaller quantity than that prescribed for an adult may be given, according to the age of the patient. We have only to add, that we apprehend it will most powerfully aid the operation of the medicine, if, on the third evening, from one to three grains of calomel be given going to bed, and the next morning an aloetic purge, in preference to rhubarb or jalap. We very earnestly recommend the use of this medicine, so innocent, so easily taken, and apparently so efficacious; and we cordially thank Mr. Chamberlaine for making it thus universally known, and not concealing it as a nostrum.

Art. XIII. *An Attempt to adapt Sacred History to the Capacities of Children.* By A. Burgh, M. A. late of University College, Oxford. pp. 43. Price 1s. Rivingtons, and Hatchard. 1805.

THE author of this pamphlet is a Clergyman, whose immediate design in writing it was the improvement of his daughter; and he "submits it to the public, on the conviction that it has completely answered the purpose, for which it was intended in his own family." He professes to avoid attempts at elegance of style, "perspicuity being his object—to be intelligible to children of nine or ten years old, his only aim." The sentences of this brief epitome were written as copies; and after being transcribed were learnt by heart. Transcribing certainly assists to impress any subject on the memory; but we think the old-fashioned method of teaching children, by questions and answers, what is to be learned by rote, is preferable to any method that has yet been devised. This small work, among other books of a similar kind, may be read by children, with benefit; but we do not apprehend that it will excite any great degree of interest.

Art.

Art. XIV. *Letters from the Year* 1774 *to the Year* 1796, *of John Wilkes, Esq. addressed to his Daughter, the late Miss Wilkes*: with a Collection of his Miscellaneous Poems. To which is prefixed, a Memoir of the Life of Mr. Wilkes. In 4 vols. small 12mo. pp. 1082. Price 1l. 1s. Longman, Hatchard, &c. 1804.

Art. XV. *The Correspondence of the late John Wilkes, with his Friends*, printed from the Original Manuscripts, in which are introduced Memoirs of his Life. By John Almon. In 5 vols. 12mo. pp. 1464. Price 1l. 15s. Phillips. 1805.

POSTHUMOUS publications of correspondence abound, in the present day, beyond all precedent. The deceased authors are, in most instances, as little indebted to their literary resurrection-men, as persons whose corpses have been procured for dissection, are to the adventurers who ransacked their graves. Science, notwithstanding, may derive advantage from depredations of either kind; though not without hazard of infection. If the allusion be judged indelicate, we may plead that it is the more suitable to the subject before us.

It might be thought, that few characters required additional illustration, less than that of Mr. Wilkes: yet a collation of these two works seems to evince the contrary. The Memoir prefixed to the smaller compilation, is the performance of a professional writer, who candidly disclaims any other than *public* authorities for his narrative. In the detail of Mr. W's. actions, he therefore canvasses their *probable* motives. Unfortunately, both for the hero and his anonymous biographer, but happily for the public, the antidote to mistakes which still prevailed, was immediately supplied by Mr. Almon, who was well qualified, and not ill-disposed, to explain the phenomena of Mr. W's. proceedings. In this, however, consists all the advantage of the larger publication. Mr. A's. omission of some important facts, and his transposition of others, with the abundance of heterogeneous matter which he has interspersed, baffle every attempt to obtain, from his five volumes, a clear and comprehensive view of Mr. W's. history. With assistance from the anonymous Memoir, and from our own recollection of events, we shall endeavour to provide our readers with a clue, to conduct them through this labyrinth; hoping that something salutary may be extracted from the noxious produce, with which it is overgrown.

John Wilkes was born 17th October (Old Style), 1727, in St. John's Street, Clerkenwell. His paternal ancestors were of the Church of England; his mother's family were Dissenters. His education was liberal, though private; till he removed, with his tutor, to the University of Leyden. At Spa, in his 18th year, he formed an acquaintance with the celebrated Deistical philosopher, Andrew Baxter; by whom it was cherished, throughout his life. Mr. W's. talents were such as developed themselves

at

at an early age, and rendered his conversation peculiarly entertaining. His countenance disgusted, but his polite attentions were fascinating. On his return to England in 1749, he married, at the desire of their parents, a lady of large fortune, much older than himself; and of a serious, domestic disposition, the reverse of his own. She bore him a daughter, the following year; but, though strongly attached to him, his dissolute and extravagant conduct obliged her, four years afterwards, to separate from him.

No useful impression appears to have been left on Wilkes's mind, from his education. He seems early to have imbibed sceptical principles, which probably effaced such as had been inculcated during his childhood. With the dissimulation of which he was a consummate master, he not only at times, frequented divine worship, but even attended the sacrament; while he devoted himself eagerly to the pursuits of voluptuousness and ambition. The rapidity, with which these ruling passions plunged him into the abyss of depravity, forms an exception to the received maxim, *Nemo repentè turpissimus.* Their tendency to involve him in debt, may easily be conceived. After spending 11,000l. in bribery at elections, and doubtless much more in dissipation, he attempted to wrest from his already injured wife, an annuity of 200l. which had been secured to her at their separation. In 1754, he became High-Sheriff of Buckinghamshire. In 1758, he obtained the Lieutenant-Colonelcy of the Militia of that county, and a seat in Parliament for Aylesbury: but being no orator, the latter acquisition promised little emolument; while his residence among his constituents rendered it peculiarly expensive.

To elude his creditors, he wished the Ministry under Lord Bute's direction to send him out of the way, either as Ambassador to Turkey, or as Governor to Canada. This application failing, he tried the alternative, of raising his importance by writing against the Government. For success in this line, he was well qualified. A correct and fluent style; vivacity and energy of expression; an undaunted resolution, hardened to desperation by a ruined fortune; an unlimited self-confidence; and the rancour of disappointment, unrestrained by any principle of religion, morality, or humanity; these formed the armour, with which he entered on this warfare. The temper of the times was highly favourable to his enterprize; and the sanction of such men as Lord Temple, and Mr. Pitt (the late Lord Chatham), then in opposition to the Ministry, not only added weight to his invectives, but supplied him with requisite information. The scurrility, which he lavished on the nation, as well as on the agents of Lord Bute, involved him in several private quarrels; but it was only of one paper in the *North Briton,* that the existing

existing Government judged it necessary to take notice, as libellous. For the detection of the persons concerned in the publication, they issued, according to a long established, but illegal custom, a General Warrant; which, after being executed on forty-eight other persons, was served on Mr. Wilkes, 30th April, 1763. His papers were seized, and he was closely imprisoned in the Tower for a few days; and was then liberated, only because his privilege, as a Member of Parliament, had been infringed by these measures. He was deprived of his command of the Buckinghamshire Militia; as his patron, Lord Temple, was of his Lieutenancy of the County. These were the sole means then possessed by the Government, of carrying its resentment into effect. No proof, sufficient to convict Mr. W. of the libel, had yet been obtained: and the irregularity of the proceedings exposed all who had been employed in the execution of the warrant, to law-suits, which were supported by Lord Temple's property.

There were, however, two features of Wilkes's temper, which impeded the accomplishment of his purposes, involved him in great difficulties, and repeatedly brought him to the verge of utter ruin. These were—presumption, and intractable self-will. They very soon afforded his enemies an occasion of retaliation. In spite of Lord Temple's arguments and entreaties, Wilkes determined to re-print the North-Briton in his own house; and, to crown the folly of his conduct, he seized that opportunity of printing likewise a parody on Pope's Essay on Man, with ludicrous Notes, called an *Essay on Woman*. This performance, which has happily become extinct, was, according to the testimony of all who saw it, equally impious and obscene. A copy of it, as well as of the North Briton, having by unwarrantable means been procured, occasioned Wilkes's expulsion from the House of Commons, 19th January, 1764; and, in the following month, he was convicted of publishing the libel.

Previously to these events, Mr. W. had been wounded in a duel; and, on his convalescence, visited his daughter at Paris, where he had placed her for education. There he determined to remain, at the hazard of being outlawed for not submitting to his sentence; having no farther hope of retrieving his affairs, except from the lenity, or the prudence, of Government. The prosecutions against its agents were still proceeding with success; and damages were given to all the inferior persons who had been seized under the General Warrant, which Lord Camden had decided to be illegal. Mr. Webb, Solicitor of the Treasury, was also menaced with an action for perjury, in consequence of evidence which he had given in court. These embarrassments of the ministry alleviated Wilkes's despondency. In a letter dated Paris, 20th January, 1764, he writes to his confidential friend

Mr.

Mr. Cotes; " If Government means peace or friendship with me, and to save their honour (wounded to the quick by Webb's affair), I then breathe no longer hostility. And, between ourselves, if they would send me Ambassador to Constantinople, it is all I should wish." Corresp. Vol. I. p. 53. Mr. Webb died, before his prosecution could come on: and the outlawry of Wilkes, which took place towards the close of that year, suspended all legal process in which he was concerned. He had prepared for that event, by turning all his alienable property into money; and having sent his daughter to England, he spent some months in Italy, returning to Paris in June 1765.

A change had, meanwhile, occurred in the British Ministry. That it did not alter Mr. W's. principles, however it might change his circumstances, is evident from a passage of a letter, written the following October:

'I have never yet heard who the present ministry are: I believe the Scot (Lord Bute), is the breath of their nostrils. It depends however upon them, whether Mr. Wilkes is their friend or their enemy. If he starts as the latter, he will lash them with scorpion rods, and they' (i. e. the rods) 'are already prepared: I wish, however, we may be friends; and I had rather follow the plan I had marked out in my letter from Geneva.' p. 214.

The last clause refers to the Turkish Embassy. The Ministry, then under Lord Rockingham's direction, are said (in Mr. A's. anecdotes of Lord Chatham), to have offered Wilkes a free pardon, and a pension of 1500l. for thirty years. He, in consequence, visited London, in May 1766; but hastily returned to Paris, as he could obtain no security for the fulfilment of this engagement. The Duke of Grafton having soon afterwards replaced Lord Rockingham at the Treasury, Mr. W. again repaired to London, in October, with the hope of procuring a reversal of his outlawry: but, finding that his fate depended on Lord Chatham, who had again headed the Ministry in opposition to Lord Temple, he left the kingdom more precipitately than before; and gave vent to his mortification at the disappointment, by a virulent attack on Lord C's. public and private character, in a printed letter to the Duke of Grafton.

The desperate state of his finances obliging him at length to quit Paris, he returned to London in February 1768, determined to run all hazards; and resolutely offered himself as Candidate to represent that City in Parliament. Such was the disposition of the multitude, that he obtained a large number of votes; which, though incompetent to his immediate success, emboldened him to stand for the County of Middlesex: and he was elected by a very great majority. At the same time, he was committed to the King's-Bench prison; and although, unexpectedly to himself, his outlawry was reversed, the 8th of June, he received sentence,

sentence, ten days afterwards, of two years imprisonment, and 1000l. fine, for publishing the North-Briton, and the Essay on Woman; the two months being included, which he had already passed in confinement.

There is a remarkable difference between the sentiments of Mr. W's. two biographers on this event. According to Mr. A. "The severity of the sentence was universally condemned. Upon a candid review and consideration of the several circumstances of the case, all impartial people thought it cruel, malignant, and indefensible." The anonymous writer (although he appears to be a zealous whig, and to entertain a much more favourable opinion than his competitor, of Mr. W's. principles), asserts that, "This judgement was far milder than had been expected by the public." The only way to reconcile these statements, is to conclude, that, notwithstanding the public apprehended the sentence would have been much more severe, yet, as it was, they condemned it. To us it appears simply as the natural course of the laws, without any reference to a quarrel which all parties might then reasonably wish to be buried in oblivion. Accordingly, no notice whatever of Mr. W. was taken by the Parliament, during its session; and we find that the Duke of Grafton assured him no opposition would be made to his admission in the House at the termination of his confinement.

A variety of intervening events concurred, however, to revive the conflict. Mr. W. during his exile, had coolly considered what he had to expect from the body of the English people. "I have," says he, "experienced their fickleness. I was almost adored one week; the next, neglected, abused, and despised."—"The public, then, has no call upon me." It is evident, indeed, that he did not commit himself to the support of popular favour, till he had no other resource: but it procured for him, at length, what he had in vain wished to acquire by sacrificing it. The flame that had been kindled, proved, contrary to his expectation, no less steady than fervent. The populace daily assembled before his prison in vast multitudes; and an affray unhappily occurred between them and the military, in which several lives were lost, before his doom had been pronounced. This catastrophe only attached the people more closely to Mr. W. and more violently excited their murmurs against the Government. The wealthy testified their zeal for his cause in a more effectual manner, by entering into a subscription for the composition of his debts, the discharge of his fines and election expenses, and his liberal support under confinement. For these purposes, a sum of nearly 24,000l. was contributed, under the idea that he had "suffered very greatly in his private fortune, from the severe and repeated persecutions he had undergone in behalf of the public." Of any such fact, Mr. A's. records afford no shadow of proof. Lord

Temple

Temple appears to have borne the expense of his prosecutions; and the evident causes of Mr. W's embarrassments were election bribery, thoughtless profusion, and profligate sensuality. By these means, his income had been reduced to 350l.

Had Mr. W., amidst the blaze of his popularity, retained the desire of peace that he manifested in the gloom of his exile, his contests would probably have terminated with his confinement: but he resolved, notwithstanding the earnest dissuasion of Lord Temple, to urge upon Parliament the consideration of his case; and, after having petitioned the House of Commons to that effect, he published some inflammatory remarks on the proceedings of Government concerning the late riot. These were pronounced by the House to be a libel; and, on avowing himself at the Bar to be the author, he was again expelled, 2d February, 1769, after a warm debate on the subject. Mr. George Grenville, Lord Temple's brother, very ably opposed the expulsion; but, having used some expressions which displeased Mr. W., the latter addressed to him an abusive letter, which completely alienated Lord Temple from the man whom he had continued to patronise, when equally obnoxious to all parties in Parliament.

Nothing, however, could diminish the ardour of the people in his support. He had lately been elected an Alderman of London, and he was immediately re-chosen for Middlesex. The Commons insisted that their expulsion disqualified him for a seat in the House; and admitted his opponent, who had very few votes in his favour. This proceedure enhanced Mr. W's. popularity without doors; and, even within, raised up many defenders of his cause, who, at the same time, execrated his character. Immediately after his liberation from prison, he became active as a magistrate of the City, where his influence was then almost unlimited. He availed himself of it, early in 1771, to mortify the Ministry and the Parliament, by some bold measures which established the practice of publishing their debates. In June that year, he was elected Sheriff; at Michaelmas 1774, Lord Mayor; and in December, was re-elected, and allowed to take his seat, as Knight of the Shire for Middlesex.

These accumulated honours did not exempt him from pecuniary distresses. He had often expressed his confidence, that, when Miss Wilkes became of age, these would be terminated; but, whether she judged it imprudent to place her fortune at his disposal, or that it proved inadequate to his expensive mode of living, he still remained dependent on some friends, who subscribed annually 600l. towards his support. As his former benefactors had originally proposed to "render him easy and independent," the vast exertions which they had made for the discharge of his debts, could not in his esteem atone for their failure in gratifying his wishes. He repeatedly tried, without success, to obtain the lucrative

lucrative office of Chamberlain to the City; but, at length, in 1779, he accomplished that object; and thus procured, for the remainder of his life, that affluence which he had invariably sought to acquire.

Mr. W's. admission to take his seat in Parliament, may be regarded as his political demise. Like the planets, he owed his lustre to opposition; like Antæus, his power to oppression. On his political character, observations would be superfluous, after the facts which have been adduced. We have taken the trouble to connect and complete the scattered links of Mr. A's. documents, as we think the narrative suggests important instruction, both to those who govern, and to those who are governed. Our Governors may learn the impolicy of deviating, in the smallest instance, from the spirit and letter of our admirable Constitution, by the numberless vexations, and the enormous expense (estimated at 100,000l.), to which a "vigour beyond the law," exerted to crush so worthless an individual, gave occasion. The People may see the absurdity of supposing genuine patriotism to exist, without private virtue. We believe that no man, in any age or country, acquired popular favour and confidence, in a higher degree than Mr. W.; and it is now certain, that no man was ever less entitled to the acquisition.

On the change of Ministry in 1782, the resolution on which his repeated expulsions had been founded, was at length rescinded. In 1790, he declined farther parliamentary competition. He died 26th December, 1797, at his house in Grosvenor Square, after a short illness; having bequeathed several thousands of pounds to various persons: but, so little was he acquainted with the real state of his affairs, or so little did he regard it in his last testament, that he had not one-fifth part of that property at his disposal. It is possible, that he might design this proceeding, as a hint to Miss W.; who appears, at her death in 1802, to have fulfilled his intentions.

Miss W. was his only legitimate offspring. He had, in 1762, a son, by one of his servants; and in 1778, a daughter, by a woman whom he kept at Kensington. We wish not to enter farther on the detail of his debaucheries: but one circumstance, which Mr. A. has brought to light, is too enormous to pass unnoticed. A gentleman, who had been a stedfast and zealous friend of Mr. W. throughout his troubles, was alarmed, in 1775, by an avowal from his wife, when delirious with a fever, of a criminal connexion having subsisted. Mr. W. denied that there was the least atom of truth in the story; but sedulously evaded the husband's desire to confront these contradictory witnesses. Mr. A. having seen all the letters that passed between the husband and Mr. W. "has no hesitation in saying, that the *suspicions appear to have been well founded.*" Vol. V. p. 28.

Amidst

Amidst the numerous bad qualities which appear on the face of this narrative, it would give us pleasure to distinguish some of an opposite description. Mr. W. was no gambler; nor does he appear to have been addicted to drunkenness. He spared no expense for the polite education of his children, legitimate and illegitimate. So far, however, are we from regarding him, with Mr. A. as "the best lady's preceptor ever known," that we think it no small credit to his daughters, to have preserved unblemished reputations, with the example and the instructions of such a father. His letters to the late Miss W. are often immoral, and sometimes indecent; but hardly more so than several of Lady M. W. Montague's. They are likewise so much overcharged with compliments and endearments, as to render the author's sincerity, even toward his daughter, suspicious.

The poet Churchill, addressing his friend Wilkes, says,

> '—— Nature gave thee, open to distress,
> A heart to pity, and a hand to bless'—

and it appears, that, besides frequent polite services to well-recommended individuals, and some charitable subscriptions, Mr. W. occasionally furnished pecuniary assistance to his poor literary friends. Churchill, probably, had been distinguished in this respect; and therefore had a right to praise the bridge which he passed over. But, of all persons whose lives have been developed to the public, no one that we have known, appears to us to have been so destitute of a *heart*, in the usual acceptation of the term, as the object now before us. The only symptom of his possessing this attribute of man, that we can discern in his letters, is the grief which he expressed for the loss of Churchill himself, who died at Boulogne, in November 1764, on his way to visit Wilkes during his exile. No where have we been able to discover any trace of compunction for crimes; regret of wilful errors, however mischievous to himself and others in their result; nor consciousness of defect, except in one instance, referring to his profusion when in absolute want. For generosity, at the expense of honesty, we can give credit to no person. To give away what of right belongs to others, is not a virtue, but a crime. Ingratitude was a striking part of Wilkes's character. It alienated, in succession, all his most zealous supporters; and this disposition seems never to have been restrained by any other motive than that of interest. Hypocrisy, he carefully inculcates on Miss W. in his letters; his disregard to truth was so notorious, that no reliance could be placed on his most solemn assertions; and, in repeated instances, he embezzled sums intrusted to his care. We are glad to find no charge of this kind advanced against him while Chamberlain of the City; and to observe, likewise, that he appears to have been diligent in the duties of his public offices.

Of

Of the two Works under our review, as compositions or compilations, little needs to be added. We think there was no occasion of complaint from either publisher against the other. The smaller work takes up the correspondence with Miss W. nearly where the larger leaves it, and brings it to the latest date; but the whole of it, in both performances, is extremely trifling. Each of the Editors has re-printed the Introduction to an intended History of England, composed by Mr. W. during his exile: and some very insignificant rhymes are annexed to the anonymous Memoir. Mr. A. has swelled his volumes with Mr. W's. Dedication to the Fall of Mortimer; a North-Briton Extraordinary, and No. 46. of that periodical paper; Notes on Churchill's Poems; Letter to the Electors of Aylesbury; Two Letters to the Duke of Grafton; and other re-prints, which can now excite little interest, and only concur to render his "Memoirs" the most confused and incoherent compilation which we have ever seen. Neither in a critical, nor in a moral view, can we recommend either of the publications to the attention of our readers.

Art. XVI. *On Evil Speaking*; a Sermon, preached in Manchester at the Associated Monthly Lecture. By Robert Jack, Minister of St. Andrew's Chapel. 8vo. pp. 36, price 1s. Williams, 1805.

A PRACTICAL subject of much importance is brought forward in this Discourse. The text is James iv. 11.—*Speak not evil one of another, brethren.* A better arrangement of particulars, and, in a few instances, a better choice of expression, than we meet with in this Discourse, might perhaps have been adopted; but it displays more sterling sense, profound knowledge of the human heart, general acquaintance with mankind, and intimate observation of divine precepts, than we have usually found in so small a compass. The author thus severely, but justly, censures those who judge uncharitably of others:

'Not content with being right themselves, they must find all others in the wrong; and the severe opinion which they have unwarrantably conceived of a whole body, they rashly and inconsiderately extend to every individual.... Are these the judgments of candour and charity? Is true religion confined to such alone, as see every thing in the same light with ourselves, and follow exactly with us?'

In deprecating the consequences of Evil Speaking, our author has this animated passage.

'*The tongue*, says the Apostle James, *is a fire, a world of iniquity.* Who can recount the calamities and crimes with which evil speaking hath filled the earth? How hath it embroiled society, and set men at variance with one another? How hath it torn families asunder, with the most violent animosities, arming father against son, and son against fa-

ther, brother against brother, and friend against friend! How hath it shaken kingdoms to their foundations, kindled the flames of civil discord, and spread desolation throughout the earth! But it is in religious dissensions, that the mischievous consequences of evil speaking have chiefly displayed their malignity. How hath it rent asunder the sacred ties of Christian communion, dissolved all relations of peace and amity, and extinguished all the charities of life, among those who profess to have embraced the same Gospel, to believe in the same Saviour, and to expect the same Heavenly Inheritance!' pp. 28, 29.

After many very pertinent remarks on this point, Mr. J. exclaims,

'How afflictive is it to dwell among those who are under the influence of malevolent tempers; among whom, reproachful accusations, slanderous surmises, resentful words, and vindictive actions abound! But how happy, on the other hand, to live in society, where every heart is love, and every tongue expressive of mutual regard; where the backbiting tongue is not heard to ruin in secret, nor the voice of slander to whisper in private circles its malicious aspersions!' p. 32.

We strongly recommend this Discourse to general perusal.

Art. XVII. *The Humble Petition of the Roman Catholics of Ireland to the Parliament of the United Kingdom of Great Britain and Ireland.* 8vo. pp. 26, price 1s. Keating, &c. 1805.

THE most important object, which can occupy the attention of our Legislature, next to the preservation of tranquillity and harmony in Great Britain, we apprehend to be that of cementing its Union with the Sister Island. Every measure connected with a purpose of such moment, merits very serious consideration. We understand that the Petition now under review, will very soon bring forward a discussion of the subject in Parliament; and we hope that the Union which has happily been effected in the legislative government of both countries, will ensure to it a more temperate and impartial investigation, than could have been expected had not that event taken place.

As Christians, we earnestly desire the universal empire of Truth and Charity, as leading to the happiness of mankind. As Britons we highly prize the blessings of personal, civil, and religious liberty; and we wish them to be enjoyed by the whole human race. Of political distinctions, grounded on differences of sentiment merely religious, where such exist, we cannot approve; but it appears possible, that tenets, which are held as religious, may have a hurtful political tendency. Of these, the discrimination is difficult; and the decision may be safely intrusted to a Government constituted like ours. The Roman Catholics of Ireland, though much more numerous than their Protestant countrymen, form but a minority among their fellow subjects; and

and with other non-conformists should peaceably acquiesce in that which is judged expedient for the whole.

Previous to the reign of his present Majesty, Ireland seems to have been regarded rather as a colony and a rival, than as an integral part of the British Empire. Since his Majesty's accession, more liberal principles have been adopted: the commercial prosperity of the Sister Island has been promoted; and almost every restraint on the civil liberties of those among our fellow subjects in that country who are of the Roman Catholic persuasion, has been gradually removed. The only considerable remaining grievance is, that their adherence to the ecclesiastical supremacy of the Pope excludes them from admission to those offices of civil government, or high military rank, for which the abjuration of that tenet is (we believe universally) required as a qualification. Hence Roman Catholic peers cannot take their seats in the upper house of Parliament, nor commoners be elected to the lower; nor can they, nor others of that communion, be appointed to office in corporate towns.

The present Petition is signed by about 100 persons, including six noblemen, "on Behalf of themselves, and of others of his Majesty's Subjects, professing the Roman Catholic Religion" in Ireland. It is accompanied with some explanatory Notes, for which "the Editor alone is responsible." It refers only to the objects we have stated above. The petitioners

'Most explicitly declare, that they do not seek or wish, in the remotest degree, to injure or encroach upon "the rights,* privileges, immunities, possessions, or revenues appertaining to the Bishops and Clergy of the Protestant Religion as by law established, or to the Churches committed to their charge, or to any of them"—The sole object of your Petitioners being an equal participation, upon equal terms with their fellow subjects, of the full benefits of the British laws and Constitution.' pp. 21, 22.

They recapitulate the oaths which they have already taken, as prescribed by various acts of parliament, renouncing all political authority of the Papal See; and they adduce, in proof of their conscientious regard of these tests, the sacrifices of temporal interest which they continue to make, rather than abjure what they believe. They enumerate various disadvantages which they suffer on that account; they plead the loyalty which, notwithstanding, they have maintained; but

'They most especially rest their humble claims and expectations of relief upon the clear and manifest conduciveness of the measure, which they solicit, to the general and permanent tranquillity, strength and happiness of the British Empire.' p. 22.

* 'This passage comprehends the very words of his Majesty's Coronation Oath.'

It is obvious that, to the fulfilment of their request, the oaths by which the ecclesiastical supremacy of the Pope is abjured, and that of his Majesty acknowledged, must be dispensed with in their favour. Whether this farther indulgence be admissible, it belongs to the government to decide. If granted to Roman Catholics in Ireland, it must, doubtless, be extended to those in Great Britain; and the latter of these oaths being incompatible with the principles of Protestant Dissenters, their exemption from it will also naturally be expected.—We should conceive the characters of the Noblemen and Gentlemen who have signed the Petition, to be so respectable, as to obviate that suspicion of insincerity in their professions, or of concealment in their ultimate views, which have been laid to the charge of members of their communion, on former occasions. We cannot doubt of the disposition of Government, to gratify their wishes and to avail itself of their services, if it be thought compatible with sound principle, and with the general welfare of the realm. Should the Petitioners succeed in their application, we hope that they will use to the utmost of their power the influence thus acquired, to conciliate the minds, and to regulate the manners of the Irish populace. Should their object not be attained, we hope that no irrational disgust will tempt them to deviate from that rectitude of political conduct, which is the strongest recommendation of their present appeal.

Art. XVIII. *Thoughts on the Protestant Ascendancy in Ireland.* With an Appendix. 8vo. pp. 108, price 3s. Harding, 1805.

IT is probable, that the publication of this anonymous pamphlet has some connexion with the application to Parliament above noticed; but its contents, so far as they represent the sentiments of the Irish Roman Catholics, are not, in our judgement, adapted to promote the success of the petitioners. *Their* object, if fully attained, would evidently remain very unsatisfactory to persons, whose views coincide with those of the author. We have, however, the pleasure wholly to concur with him in the following remark:

'While the fury of civil dissentions marshals a numerous class of the Irish people against a party that, justly or unjustly, they term their oppressors, it becomes the duty of those who have no connexion with either side, and who have no other interest but in the prosperity and peace of the empire, to examine into the causes, and justice of those discontents which, whether well or ill-founded, too notoriously subsist.' p. 3.

The writer, accordingly, enters into a historical detail of the acts formerly passed by the British Government against the Roman Catholics of Ireland, of the gradual relief received

ceived by them, and of the disappointments which their farther wishes and hopes have sustained. We regret that the manner in which these particulars are stated, and the remarks which are interspersed, are by no means calculated to conciliate parties that are still mutually dissatisfied.

He proceeds to examine "the principal arguments that have been used against placing the Catholics on the same footing as the Protestants." p. 35. We think, that, according to his own previous statement, he might with greater precision have said, "against dispensing, in favour of the Catholics, with those tests which are required from them, in common with all British Subjects." The ambiguity of the expression—"on the same footing with the Protestants," was, however, more suitable to the author's purpose; as it may be interpreted, "on the same footing with the Established Churches of England and Scotland;" the attainment of that object appearing to be the ultimate design of this pamphlet.

The first argument, or rather objection, encountered by the anonymous writer, is "the acknowledgment of a foreign power as the head of the Catholic Church;' and this, he says, "is founded more upon what were, than upon what are, the tenets of their religion." p. 36. Here again, the author's happy ambiguity immediately comes to his aid. He seems to admit, that there is something in their present tenets, on which such an objection may be founded; but implies, that there was much more in their former tenets; and that the objection is, by mistake, rested upon that ground, which is now done away. The only plain refutation of the objection would have been, to prove that the Pope is *not* now acknowledged as the Head of the Catholic Church; but this, the author knew to be impossible. His insinuation is equally groundless, that the tenets of the Roman Catholic Religion are now different from what they were. The Irish Roman Catholics maintain the contrary, in the strongest manner. The only means by which they seek to acquit themselves of the charge of entertaining mischievous tenets, is, to deny that they ever were held by the Church. Thus the decree of the Council of Constance, by which the safe conduct granted to John Huss was superseded, and his murder accomplished, has frequently been denied to exist; but it was produced by Von-derhardt from a MS. in the library of Vienna; and it stands thus: "*Nec aliqua sibi fides aut promissio de jure naturali divino et humano fuerit in præjudicium Catholicæ fidei observanda.*"*

With as little authority, when obviating a second objection, "The intolerance of Catholics to other religions," the author as-

* See Le Courayer's note to his translation of Father Paul Sarpi's History of the Council of Trent. B. 4, § 40.

serts, that "the old tenets of the Church of Rome, which maintained the eternal damnation of heretics and unbelievers, have long been *tacitly* repealed." p. 40. For an explanation of this fresh ambiguity, we may refer to the correspondence between Lord Redesdale and Lord Fingal; in which the latter, being urged to disavow this obnoxious sentiment, maintained an invincible *silence* on the subject.

What the author has not the boldness to deny, he endeavours to palliate. He, therefore, labours to fix a similar charge on other classes of Christians; but he betrays equal ignorance of the tenets of Protestants, as of those of the Roman Church. For instance, he speaks, (p. 42,) of "those Calvinistical doctrines of exclusive salvation, *now openly preached* in a society which, by the latest accounts, exceeds 100,000 persons." He does not usually abound in authorities for his assertions; but, unluckily, he here refers to "Miles's History of the Methodists;" and cites a question and answer, from the minutes of their third Conference, importing that "an unbeliever can challenge nothing from God's justice, but hell." The anonymous writer evidently imagined that the followers of Mr. Wesley, who are zealous Arminians, were *Calvinists*: that they believed *Salvation* was to be challenged from God's justice; whereas they ascribe it to his free grace: and he fancied also, no doubt, that by an *Unbeliever*, they meant any body, and every body, who was not a Methodist; whereas they use the term in its proper sense, of persons who disbelieve the Gospel. Calvinists believe that none can be saved but the *elect*; but they do not, as the Roman Catholics, confine God's election to their own Communion.

The author makes some judicious remarks on the tendency which persecution has to promote the combination of a party, its zeal for proselytism, and its antipathy towards its oppressors; and although we would hesitate to decide where decision depends much on local information, yet we think his reply to the objection, "that the property of Protestants in Ireland would be endangered" by farther indulgencies toward the Roman Catholics, at least plausible, if not solid. We should apprehend it to be only from a state of anarchy, successful insurrection, or an entire separation of Ireland from the British Empire, that danger could arise to property which has already been possessed more than a century. The danger indeed is real, if these indulgences have any tendency to bring forward such a state of things.

Having, as he supposes, obviated all reasonable objections, the author makes a sudden, and to us a surprising transition. "The next consideration," says he, "will be, to provide for the support of that religion which it is thus proposed to admit into our establishment." p. 85. Whatever is meant by "admitting the Roman Catholic religion into our establishment," certainly this

is

is the first intimation the writer gives of any such proposal; except it was implied in the outset, by "placing the Catholics on the same footing with the Protestants." Having asserted, without assigning any authority, that "the Irish government allows, at present, salaries to the ministers of the Presbyterian worship," he proceeds, "a small, but independent hierarchy, *ought* to be established" for the Roman Catholics. He allows 100l. annually to every priest, and 400l. to every bishop; there being, according to his calculation, 100 of the latter rank in Ireland. This, however, is neither the whole, nor the principal matter.

'The great subject which should occupy the attention of those who wish practically and permanently to forward the interests of the two countries, is the subject of tithes.' p. 87.

His calculations of the value of this article baffle our comprehension; for he seems to consider the value of the *crop* and the amount of the *rent* as equal, whereas the former is usually three or four times greater than the latter. Yet he says, "that in many cases the *tythes* are equal to the rent." If so, the crop must be of ten times the value. He says also, that "the cultivator expends and risks his capital for an *uncertain profit* to himself, *but a certain gain* to the tithe-holder:" (p. 89.) whereas, whatever the cultivator gains, the tithe-holder is only intitled to a tenth part of it. If, however, his statement of the case of the Irish peasants be authentic, it appears that the tythe on potatoes must be peculiarly burdensome to them. It is, perhaps, on this account, that he does not absolutely propose to appropriate the tithes to the maintenance of the *Catholic* Clergy; although he urges, in the strongest terms, the absurdity of applying this tax in support of a religion which is *not* that of the majority of the inhabitants. He leaves us in doubt as to his opinion, of the manner in which the protestant clergy who reside and labour in their parishes, should be supported, or whether they should be supported at all.

He concludes his injunctions with the following sentence:

'A *few other reliefs*, such as the repeal of the act authorizing the taxation of Catholics for the *building*, or repairing Protestant churches, should be granted. It is essential for the legislature to repeal these laws, which tend to keep alive religious hate; and as the Protestant churches are not generally in the best repair, the tax fails in the object attempted to be attained.' p. 93.

A comparison, or contrast, of this pamphlet, with the preceding petition, forces on our minds the reflection, that among the Roman Catholics of Ireland, there are three distinct classes, the Gentry, the Clergy, and the Populace; each of which has its distinct subject of grievance, and its different claim for relief. The abrogation of the official tests, would gratify the *Gentry*;

but would leave the other two classes nearly, if not quite, as dissatisfied as ever. The object of the *Populace* is, to be relieved from tithes; without "caring a feather (according to the Reports of the Secret Committee in 1798), for Catholic emancipation, or parliamentary reform," in any other point of view. Where the object of the *Clergy* would be limited, it is less easy to determine. A stated and comfortable support, is the *sine quâ non*; but whether this would satisfy them, without the substitution of the "National Religion," as an Establishment, instead of the Church of England, may be rationally questioned. *This* measure, we trust, will never be conceded in Ireland. We know that in Canada it was very unacceptable to the inhabitants at large; who greatly preferred supporting their ministers voluntarily, to the necessity of paying them tithes. It answered indeed two purposes, which were probably kept in view: first, to attach the Roman Catholic Clergy to our Government; secondly, to detach the people from their Clergy. The people, however, might the more gladly have encouraged invasion from any power, that proffered them exoneration from tithes: an event, which subsequent circumstances have rendered unlikely in Canada, but more than ever probable in Ireland. Among the consequences that have resulted from the Roman Catholic establishment in Canada, are the discouragements which persons of that communion, who preferred the worship of the Church of England, are known to have received from clergymen of the latter denomination; and the privations that Protestant Dissenters have recently experienced, of rights which they exercise in England. We hope, that, in those parts of the British Empire where our Legislators may not judge it expedient to give a preference to either of the two forms of the Protestant Religion established in Great Britain, they will, on any future occasion, give free course to the advancement of Christianity, under whatever form, in proportion to the zeal and the talents of rival parties.

The comprehensive subject of the pamphlet before us, has induced us, notwithstanding its logical deficiencies, to extend our remarks beyond the limits proportionate to its contents. We propose, shortly, to notice several publications on both sides of the question to which it refers; that our readers may be enabled to form a satisfactory judgement, on a topic which is likely to excite a general and powerful interest. We deeply lament the degree of barbarism into which millions of our fellow-subjects, natives of a country whence learning and piety were once diffused over Europe, are demonstrated, by events only too recent and notorious, to have fallen. No means appear to us adequate for their *real* "emancipation," but the restoration of scriptural knowledge, and the revival of pure and undefiled religion among them.

them. May our Legislature be directed by wisdom from above, to those measures which tend most effectually to accomplish a consummation so devoutly to be wished!

Art. XIX. *A brief Illustration of the Morning Service of the United Church of England and Ireland*, shewing not only the Use and Design of its various Parts, and the great Propriety with which they are arranged, but likewise the Necessity of offering up our Devotion with the Worship of the Heart, no less than with the Service of the Lips. By the Rev. John Clarke, Minor Canon of the Cathedral Church of Durham. Second Edition. Rivingtons. 12mo. pp. xi. and 204. Price 3s.

THE object of Mr. Clarke in this little work appears to be the same with that of his precursor, Mr. Biddulph of Bristol, viz. the promotion of "the worship of the heart;" and as this tract may be circulated in parts of our Island where Mr. B's. is not known, we trust it may prove subservient to the interests of religion. It is only by the pens of many writers in the several departments of the Church of Christ, that evangelical truths can be extensively disseminated.

In the Introduction, after quoting some passages of Scripture, enjoining an attendance on Public Worship, the author thus remarks, p. 2.—

'Now, if professing to believe all this as of divine authority, we yet act as if we believed it not;—if instead of regularly joining in the assemblies of Christian worshippers, as in these sacred writings God has expressly commanded us, we forsake them altogether, or in part, it is evident, that in so doing, we can in justice be entitled to no better appellation, than that of infidels, whatever our professions to the contrary may be;—or if on the other hand, while we come and stand before God "in the house which is called by his name," we yet knowingly live in the habitual violation of his most sacred laws; thus "professing in words to know God, while in works we deny him;" thus "drawing near to him with our mouths, and honouring him with our lips, while our hearts are far from him;" it is plain, that a conduct so glaringly inconsistent with our christian profession, so far from profiting us, will only serve to provoke the divine displeasure against us; and of course to encrease our future punishment.'

A remark occurs in page 8, which we transcribe for the benefit of those whom it may concern.

'But since without the divine aid we are not able to do any thing that is good; it seems proper and requisite before beginning our public devotions at church, that we silently offer up a petition to the Almighty, imploring the gracious assistance of his Holy Spirit to help our infirmities, and enable us to worship him in his sanctuary.'

Several suitable sentences are subjoined at page 186, to promote the silent devotion here recommended.

On

On the subject of Repentance the author says, p. 37.

'It is such an *absolute* command over our wills and affections, as nothing less than the power of God's Holy Spirit can enable us to effect.'

Concerning certain clauses of the Athanasian Creed, it is observed, p. 87.

'What therefore are termed the damnatory clauses in this Creed, and which many persons from a misapprehension, it is supposed, of their real design, erroneously consider as uncharitable and severe, are, in substance, neither less nor more than the denunciations of the word of God against impenitent and unbelieving sinners, &c. Hence it would appear, that those who arraign, as uncharitable, those condemning sentences, may, in some degree, be considered as arraigning in the same manner the threatenings of divine revelation.'

To us it seems, the propriety of that Creed arose out of the circumstances of the times that gave it birth—and circumstances not very dissimilar appear to warrant its continuance among the services of the Established Church.

Page 135 furnishes us with *a candid* illustration of the prayer for all sorts and conditions of men "of *whatever denomination*, or in whatever part of the world they may be situated." "Next we more especially pray for the welfare and prosperity of the Catholic or Universal Church of Christ, that all who profess themselves his disciples, may be so guided and influenced by his spirit, as cordially to agree in the profession of the same true faith."

The work concludes with two notes: the first on the sacrament; the second, a very temperate one, on the subject of separation from the National Church, which, we are inclined to believe, would never have been so extensive as it is now, if our parishes in general were under the care of such clergymen as the writer of this "Brief Illustration."

In a few passages, Mr. C. expresses himself in a way somewhat unusual, yet we think his views of evangelical truth are not dissimilar from our own. We learn with pleasure from a respectful dedication, that the work is patronised by the Bishop of Durham.

Art. XX. *A Poem on the Restoration of Learning in the East.* By Charles Grant, Esq. M. A. Fellow of Magdalen College. 4to. pp. 30, price 3s. 6d. Cadell and Davies, London; Deighton, Cambridge, 1805.

BEFORE we enter on the merits of this Poem, it seems necessary to lay before our readers the circumstances which occasioned it. Last year, the Rev. Claudius Buchanan, Vice Provost of the College of Fort William in Bengal, remitted very liberal donations to all the Universities of the United Empire; which were to be divided, and proposed to their respective societies,

ties, as premiums, on subjects having reference to oriental literature, and the improvement of our East India establishments. The sum remitted to the Vice-Chancellor of Cambridge was 200 guineas. Two of the subjects proposed by the Senate, at the instance of Mr. Buchanan, were, *For the best Essay on the best means of civilizing the subjects of the British empire in India; and of diffusing the light of the Christian Religion throughout the Eastern world,* 100*l.*; *and for the best English Poem on the Restoration of Learning in the East,* 60*l.* These subjects do as much credit to the judgement, as the motives do to the heart of our respectable countryman: and we rank the circumstance among the noblest trophies of British generosity, patriotism, and philanthropy. For the poetical prize, Mr. G. was the successful candidate. He is evidently a genuine offspring of genius; and his youth encourages us to augur much credit to himself and the University from the productions of his Muse.

The *Argument* is thus stated by the author:

'Part I. The Poem opens with a Sketch of the State of Bengal in the Middle of the last Century, to which it was reduced by the tyranny of Aurungzebe and the Invasion of Nadir.—II. Sketch of the former flourishing State of India under its native Kings.—III. Present State and future Prospects of our Territories.'

The breach of chronological order in these divisions was, doubtless, intended to produce the stronger poetical effect, and to connect together the ancient and the modern literature of India.

After describing the Augustan age of Hindoo literature, he thus, with manly pathos, apostrophizes that period.

'Hail, happy years! when ev'ry lyre was strung,
And every clime with mirth and music rung.
While Asia's voice her Calidasa blest,
Hark! kindred spirits answer'd from the West.
There all his lofty tones Lucretius gave,
And epic transports burst on Mincio's wave.
* * * *
Illustrious names! though breath'd the mutual tone
In distant climes, unknowing and unknown,
Yet haply, by a viewless touch impell'd,
Your choral symphonies responsive swell'd;
And some spher'd seraph, with the song beguil'd,
Lean'd from his rolling orb to hear, and smil'd.' p. 17.

The decline of Hindoo learning and genius, Mr. G. ascribes to war and vice; apologizing, by want of time, for the omission of other causes. It is, nevertheless, with disappointment that we have looked for the principal of these—the inroads of Mahometan bigotry. The author should certainly not have limited his notice of this scourge to the incidents of Aurungzebe's reign. His subject afforded him a fair occasion of stigmatizing the barbaric hordes

hordes, whose ravages were fatal to literature in Asia, Africa, and Europe.

In hailing the revival of Indian science, the poet renders justice to the immortal memory of Sir W. Jones, its principal author. Our readers will, doubtless, be gratified with the following extracts from an eulogy equally appropriate and animated.

> 'Accomplish'd Jones! whose hand to every art
> Could unknown charms and nameless grace impart.
> His was the soul, by fear nor interest sway'd,
> The purest passions and the wisest head;
> The heart so tender, and the wit so true,
> Yet this no malice, that no weakness knew;
> The song, to Virtue as the Muses dear,
> Though glowing chaste, and lovely though severe.' p. 20.

> 'Oh, could my verse, in characters of day,
> The living colours of thy mind pourtray,
> And on the sceptic, midst his impious dreams,
> Flash all the brightness of their mingled beams!
> Then should he know, how talents various, bright,
> With pure Devotion's holy thoughts unite:
> And blush (if yet a blush survive) to see
> What genius, honour, virtue, ought to be.
> Philosopher, yet to no system tied;
> Patriot, yet friend to all the world beside;
> Ardent with temper, and with judgment bold:
> Firm, though not stern, and though correct, not cold;
> Profound to reason, or to charm us gay;
> Learn'd without pride, and not too wise to pray.' pp. 21, 22.

Mr. G. briefly enumerates the names of our eminent countrymen, who have chiefly co-operated in the restoration of Hindoo literature; and closes the illustrious list with a just tribute to that of Lord Teignmouth.

> '.....Shore, to grace and govern empire born,
> With laws to strengthen, or with arts adorn,
> Friend to the Muse, and by the Muse belov'd,
> By Britain honour'd, and by Heaven approv'd. p. 23.

We cite the passage immediately following, both as it exhibits the only notice which the author has taken of a subject, that might have been expected to form the most prominent feature of his work; and as it presents a pleasing effusion of youthful friendship.

> 'Nor these alone: But, lo! as Wellesley leads,
> Rise other names, and a new race succeeds.
> Rous'd by his call, the youthful bands aspire
> To Jones's learning or to Jones's fire;
> In clust'ring ranks the meed of song they claim,
> And toil and brighten up the steep of Fame.

Thou

Thou too, had Heaven but listen'd to our prayer,
Thou too, Mackenzie,* shouldst have brighten'd there.
Oh, hopes dissolv'd! oh, prospects all decay'd!
Oh, dawn of glory, opening but to fade!
Pleased we beheld thy early laurels bloom,
Nor knew they wove a trophy for thy tomb.
By Hoogley's banks, from kindred dust how far!
On thy cold stone looks down the Eastern star.
But still affection views thy ashes near,
The mould is precious, and that stone is dear:
Her nightly thought surmounts the roaring wave,
And weeps and watches round thy distant grave.' pp. 23, 24.

In whatever manner Mr. G.'s marked omission of the infant literary establishment at Calcutta, is to be accounted for, we cannot pass it without censure; nor can we suppose that it will not excite surprise and regret in those highly respectable persons, whose zeal for science, and whose liberality in promoting it, gave occasion to the present elegant composition. We are unwilling to impute this deficiency to the well known connexion of Mr. Grant's family with the Direction of the East India Company; or to any jealousy that the Universities of the mother country can possibly entertain of a rising institution in India. The narrow-minded of every class will naturally search for objections to the diffusion of knowledge, human or divine; but we hope better things from the numerous members of our Universities, who do honour to letters and to humanity. We expect an early opportunity of resuming this subject, and shall regard it as our duty to treat it with serious attention. We turn, with renewed pleasure, to Mr. G.'s appeals to British justice, and to British piety, in behalf of the rights and the necessities of India. The following energetic lines demand citation.

'Meantime, what dubious contest on those plains
With the faint dawn reluctant Night maintains!
Britain, thy voice can bid the dawn ascend,
On thee alone the eyes of Asia bend.
High Arbitress! to thee her hopes are given,
Sole pledge of bliss and delegate of Heaven;
In thy dread mantle all her fates repose,
Or bright with blessings, or o'ercast with woes;
And future ages shall thy mandate keep,
Smile at thy touch, or at thy bidding weep.
Oh! to thy godlike destiny arise!
Awake and meet the purpose of the skies!
Wide as thy sceptre waves, let India learn
What virtues round the shrine of empire burn;

* 'Lewis Mackenzie, Esq. of the Bengal civil establishment. He died at Calcutta in 1800, just after he had been honoured with a medal for his proficiency in the College lately established there.'

Some

Some nobler flight let thy bold Genius tower,
Nor stoop to vulgar lures of fame or power;
Such power as gluts the tyrant's purple pride,
Such fame as reeks around the homicide.
With peaceful trophies deck thy throne, nor bare
Thy conquering sword, till Justice ask the war:
Justice alone can consecrate renown,
Her's are the brightest rays in Glory's crown;
All else nor eloquence nor song sublime
Can screen from curse, or sanctify from crime.' p. 25.

We shall close our extracts from this valuable production, with the author's expression of his ardent wishes and hopes for the advancement of Christianity in that important country.

'Roll back, ye crowded years, your thick array,
Greet the glad hour, and give the triumph way.
Hail First and Greatest, inexpressive name,
Substantial Wisdom, God with God the same!
Oh Light, which shades of fiercest glory veil,
Oh human Essence, mix'd with Godhead, hail!
Powers, Princedoms, Virtues, wait thy sovereign call,
And but for Thee exists this breathing all.
Then shake thy heavens, thou Mightiest, and descend,
While Truth and Peace thy radiant march attend.
With wearied hopes thy thousand empires groan,
Our aching eyes demand thy promis'd throne.
Oh cheer the realms from life and sunshine far!
Oh plant in Eastern skies thy sevenfold star!' p. 28.

We have already evinced, by the defects which we think observable in the *plan* of this poem, that our applause is not indiscriminate. On its *execution*, we judge it necessary to remark, that Mr. G.'s numbers want a variety of cadence sufficient to dispel monotony from a poem of five or six hundred verses. Almost every line closes with a pause, and almost every couplet completes the sense. Without approving the opposite extreme, which confounds metre, and annihilates rhyme, we would recommend to the author a greater latitude of thought and expression, than he has allowed himself. Both his versification and his sense, we think, would also have appeared to greater advantage, had he been less prodigal of names that are frequently uncouth, and that must be unintelligible to many of his readers. They display, indeed, an enlarged and familiar acquaintance with Indian literature; they occasionally introduce beauties of oriental imagery; and notes are subjoined, explanatory of the facts to which they refer: but a necessity of perpetual recurrence to the interpreter, precludes entertainment and satisfaction; while one foreigner is unceremoniously introduced, before we can become acquainted with his predecessor. Mr. G.'s learning, as was said of Milton's, has injured his poetry. Regarding these points as defects, we

remark

remark them with the most friendly design. The extracts which we have given will enable our readers to appreciate our sentence, when we recommend this poem for its classical taste, its elevated sentiment, and its rare union of the spontaneous glow of poetry and of piety. We would deprecate invidious comparison; but we cannot refrain from saying, that we think it equal, if not superior, to any poetical performance which has obtained the prize at Cambridge, since the juvenile years of the present Bishop of London.

Art. XXI. *A Poem on the Restoration of Learning in the East.* By the Rev. Francis Wrangham, M. A. F. R. S. of Trinity College, Cambridge. 4to. pp. 20. Price 2s. 6d. Mawman, London; Deighton, Cambridge, 1805.

THERE is, perhaps, no such thing as infallibility of criticism, in matters of taste and imagination. It is hardly to be expected, that two readers, possessing the same advantages of education, of sound judgement, and of critical acumen, will thoroughly agree in their opinions of the same work of taste or fancy. When, on the whole, they concur either to praise or condemn, it will be found, that different beauties, or different defects, have regulated their judgements. The feelings of the same person, in two succeeding hours, will vibrate to different strings. Excluding, therefore, all influence of prejudice, or ill-nature, the gravest doctors may disagree. In public competitions for the laurel of genius, where the merits of the candidates are not weighed absolutely, but relatively, there will sometimes very difficult cases arise, for the judges to decide. The beautiful descriptions to be found in the *racing calendar* of Virgil, may be applied to the subject before us. The second competitor may sometimes catch the warm footsteps of the first, pant on his shoulder, and blow aside his hair; or two or three of the heroes may glance by the winning-post abreast——

> Euryalumque Helymus sequitur: quo deinde sub ipso,
> Ecce volat, calcemque terit jam calce Diores,
> Incumbens humero: spatia et si plura supersint,
> Transeat, elapsus prior, ambiguumque relinquat.

The present poem, it seems, was unsuccessful on the occasion which crowned the preceding. But the judges, appointed by the University to award Mr. Buchanan's prizes, after having adjudged that for the English poem, to Mr. Grant, unanimously expressed their wish for the publication of Mr. Wrangham's. Not having seen Mr. W.'s, when our critique on Mr. G.'s was dispatched to the press, the expressions which we then used could have no reference to a comparison between them. The present writer has often been a candidate for the annual laurels of Alma Mater, and

for

for the approbation of the public, and in both has honourably succeeded.

The poem opens with the *Creation—India soon distinguished, not only for her vegetable, but her literary and religious superiority over the Western World—Brama introduces his superstition —What remains of learning, at present.* Two very prominent features, the omission of which we objected to in Mr. Grant's poem, are next exhibited; viz. *the barbarous irruptions of the Mahometans*, and *the New College at Calcutta—The happy effects of the "Restoration of Learning" on the natives, &c. —The Missionaries—Apostrophe to England, &c.*

We now give a few specimens, for the reader to judge how far this performance may be inferior to that of Mr. Grant. We think it is ushered in with fascinating dignity, by *the Creation.*

> ' "Let there be light!"—so spake the Almighty word,
> And streams of splendour gush'd around their Lord.
> Forth at that bidding, emulous to run
> His course of glory, sprang the giant sun:
> And, as he chas'd the scatter'd rear of night*
> O'er the wide East diffus'd his earliest light.
> There, while his infant beam on Ganges play'd,
> Or hung, entranc'd, o'er Agra's spicy glade,
> India, first cherish'd with his orient ray,
> Shone, like a bride, in brightest colours gay.' &c. p. 1.

The two following couplets, though the first does not strike the ear, as if we heard the chime of it for the first time, are true poetical astronomy; and are sublime as the subject itself.—Speaking of the learning of the Hindoos, it taught them,

> ' To trace the self-pois'd planets as they run
> In endless circle round their central sun:
> As *whirling* earth, with two-fold impulse driv'n,
> *Wheels* through the vast obliquity of Heav'n.' p. 3.

The poem is dedicated in a very modest manner to Lady Jones, as a just tribute of respect to the memory of her illustrious husband; and we cannot resist the temptation of transcribing this additional testimonial to the merits of that Eastern luminary.

> ' Ah! short the blessing: of ætherial fire
> One vivid burst, to lighten and expire!
> In vain the Christian crown'd the learned name,
> And boundless knowledge form'd his meaner fame:
> He falls: bewail'd from where Hydaspes laves
> His sands of gold, to Thames's distant waves;
> Isis and Ganges weep their sage's doom;
> And mingle sorrows o'er his early tomb.

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* "Scattering the rear of darkness." Sacontala, Act IV.

O, stay

O, stay your griefs, sad streams! On length of years
Rests not the age, which ruthless time reveres.
Ripe to his grave unspotted youth descends,
Though to his cheek the rose it's radiance lends:
And hoary folly ranks in childhood's train,
Taught to be wise by rolling suns in vain.' p. 12.

Mr. W. seems not wanting in gratitude to his Alma Mater, and his feelings are the more laudable as perhaps he did not receive from her hands the meed, to which his academical and public deserts early gave him a title.

'Granta! the name wakes memory's softest tear:
O to my heart, beyond all rival, dear!
Dream of my night, and vision of my day,
Accept the homage of this grateful lay.' &c. p. 13.

To speak of a few trifling drawbacks on the merit of this poem, will only be making a charge which is, and must be, the case, in every human performance, however celebrated, and however excellent. In the couplet which we have already quoted, as containing a very sublime image, few critics will probably be good-natured enough to find out that "whirling" relates to the diurnal, and "wheeling" to the annual motion of the earth.

See *whirling* earth, with two-fold impulse driv'n,
Wheel thro' the vast obliquity of heaven.—

The circumstance of an Indian widow devoting herself to death, perhaps in the very bloom of youth and beauty, at the funereal pyre of her husband, affords a fine field for pathos; and it may be a little surprising, that such a writer did not, when touching on it, treat it more copiously. To suggest another little omission in the design, (for he must be a fastidious critic, indeed, who dwells long on the defects of execution in this performance), we wish the learned writer had more particularly detailed the mutual advantages which the mother country and the colony reap, and may expect to reap, from "The restoration of learning in the East." His vows are piously and poetically offered for the Christian Missionaries; and we join in praying, that his hopes may be realized. After one specimen more, we shall recommend our readers to the work itself. This, to our country!

'O! beauteous queen! O dear-lov'd mother isle!
Thine is each gallant aim, each generous toil.
For thee, while Fame her wreath of am'ranth twines,
And with her palm thy native oak combines,
The succour'd orphan lisps his little prayer,
And the slave's shackles crumble in thine air.
With what delight thy winding shores I tread,
Catch thy white sails, by busy commerce spread.

With labouring gaze ascend thy rocky steeps,
Or hear thy thunder bellowing o'er the deeps!
* * * *
Pursue thy glorious course—Be this thy art,
Not to corrupt, but meliorate the heart:
Where'er mankind in gentile darkness lie,
Instruction's blessed radiance to supply;
O'er the oppress'd soft mercy's dews to shed,
And crush with ruin the oppressor's head!" p. 18.

But we must take a reluctant leave of Mr. W. though we hope not a final, nor a long one. Not hesitating to make him a party concerned in the decision we pronounced in the last article. We doubt whether the University of Cambridge ever before saw two such poems candidates for the same prize; nor will it often perhaps boast of *one* superior in merit to either of them.

XXII. *An Essay on the Christian Sabbath; including Remarks on Sunday-Drilling.* By Joseph Hughes, A. M. Second Edition. 8vo. pp. 34. Price 1s. Williams, Button, &c. 1804.

IT gives us pleasure to find that a performance so useful in its tendency, and so well written, as the pamphlet before us, has arrived at a second edition, within a few months after its first appearance. The author rests his arguments for the sanctification of one day in the week, first, On the appointment of a Sabbath from the time of the Creation; 2. On the solemnity of its sanction under the Mosaic dispensation; 3. On its merciful tendency; 4. On its moral effects, where most observed; 5. On its fitness to promote spiritual edification and felicity. In the course of discussion, he briefly notices some proofs that the earliest Christians kept holy the first day of the week; and the inattention to its proper engagements, which prevails on the continent of Europe, both among Roman Catholics and Protestants. It would have afforded us additional satisfaction, and might have encreased the utility of his essay, if the pious and ingenious author had enlarged it by entering more fully into the argument, on which the substitution of the first, for the seventh day of the week, is grounded.

Towards the close, he seasonably adverts to the practice of Sunday-drilling: opposing to the plea of necessity, the fact, "that there are volunteer-companies, some as poor and as unskilful, some as wealthy and as much advanced, all as loyal and as brave, as any of their countrymen, who never yet prostituted, in military parade, one moment of the sacred day." p. 26. Would there were more! We are confident that they would be found inferior to none, in the day of trial. The author then obviates the excuses, of adding devotional to military exercises, which only distract devotion; and of the preference of such exercises, to drunkenness and dissipation. "Why," says he, "do either?"

Local observation enables us to suggest the *political* disadvantages resulting from this practice. We have known the services of the most valuable volunteers, in some districts, rejected on account of their objection

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tion to exercise on Sunday; and in other places, the harmony and unity, so essential to the usefulness of a military corps, injured by the enmity of those who thus misemployed the Christian Sabbath, against their more conscientious comrades.

We cordially recommend this serious and sensible pamphlet to the perusal of all who feel a due interest in its subject.

Art. XXIII. *Divine Justice essential to the Divine Character*; a Sermon. By Abraham Booth. 8vo. pp. 104, price 2s. Button and Son, 1804.

THE author of the Sermon before us has frequently made his appearance as a writer, and whatever difference of opinion may be entertained on some of the points defended by him, the most honourable testimony may be borne to his talents and his piety. He has here stepped forward as the able assertor of "divine justice," and proved it to be an attribute "essential to the divine character;"—a position, indeed, so obvious, that, if facts did not evince the contrary, it might seem unnecessary to establish it by formal proof. It is, however, too well known, that "the boasted sons of reason" have taken peculiar pains to divest the Deity of this attribute, and to resolve his justice into mere sovereign pleasure; so that there should seem to be nothing essential to the divine nature, which requires him to make a difference between "the evil and the good." This sentiment, subversive of the very foundations of Christianity, Mr. B. has demonstrated to be directly contrary both to reason and revelation; and has established on the firmest ground the declaration of the Psalmist, that "justice and judgement are the habitation of his throne."

We confess we could have wished that the author had confined himself to this particular point; but he conceives to be connected with the doctrine of "divine justice," certain distinctions, concerning which, some writers (whose sentiments, in general, concur with those of Mr. B.) have expressed themselves in language not altogether suitable to his ideas. If, indeed, sentiments subversive of the doctrine had been advanced, Mr. B. would have done well in opposing them before they acquired strength; but we cannot collect, even from Mr. B.'s statement, that the difference, admitting him to be right, is of essential importance; and therefore we lament that any temptation should be held out, to draw those into disputes, who ought to "hold the unity of the spirit, in the bond of peace." There seems to be no controversy as to the nature of divine justice; nor as to the absolute necessity of the atonement to reconcile the exercise of mercy with the rights of justice, and the grounds on which the believer is accounted righteous before God. The difference seems chiefly to relate to what precise ideas ought to be attached to the terms *substitution* and *imputation*. It seems, that those whom Mr. B. opposes have expressed themselves, according to his views, in too *general* terms respecting the extent of the atonement, as if it opened a way whereby the whole race of man *might* be saved, as far as respects *sufficiency* in the atonement, though they *limit* the number who ultimately receive the advantage of it, by the divine sovereignty: whereas Mr. B. contends, that Christ *represented a certain number only*, whose sins and

deserved punishment were transferred to him, and to whom, on the contrary, his obedience and sufferings are imputed as forming their justifying righteousness. It will be immediately perceived what turn this dispute must take, if continued; and recollecting the endless wranglings and bitter animosities, which it has occasioned at different times, we cannot but deprecate its revival.

Seeing that Mr. B. rejects, with just abhorrence, any inference from his sentiments as charging the Redeemer with guilt in any other sense, than by *imputation*, we lament that he should pollute his page with quotations, which speak of him who "was holy and harmless, and separate from sinners," in language the most unjustifiable and indecorous. (See the note, p. 65.) Surely it is sufficient to speak of the "Holy Jesus" as suffering for sinners, without representing him as being himself a sinner. We are truly sorry that language like that to which we refer, should have furnished the enemies of this important doctrine, with so *plausible* a ground of objection and ridicule. It is but justice, however, to Mr. B. to observe, that he censures the *expressions*; though he quotes the *sentiment* which they convey, in confirmation of his own.

Before we conclude this article, we would just observe, that Mr. B. seems to have misunderstood the meaning of those whom he opposes, when (pp. 55, 56.) he speaks of the absurdity of "denying the imputation of Christ's righteousness," and "yet maintaining the imputation of its *effects*," such as *justification*, *salvation*, &c. We do not conceive this to be their meaning: but that, the imputation of Christ's righteousness to a believer, is the *treating* him as righteous through Christ, by justifying and glorifying him, as *if he really were righteous*: as far as relates to his *treatment*, he is accounted righteous, but, in his *real character*, God must ever view him as a sinner.

In the appendix also, there seems to be a misunderstanding of the position: "the *particularity* of the atonement consists in the sovereign pleasure of God, with regard to its application." (p. 86.) To us it conveys this idea, that the atonement is a *general* expedient to manifest the justice of God, and his abhorrence of sin; and though, as to *sufficiency*, it might comprehend the whole human race, yet in "its application," or with respect to the *individuals who shall ultimately reap benefit from it*, this depends on the sovereign pleasure of God. If this be the meaning, a great part of Mr. B.'s reasoning, in the appendix, seems irrelevant. Were polemic writers sufficiently careful to ascertain the precise meaning of their opponents, and to guard against introducing arguments foreign from the proper subject, the public would soon be relieved from nine-tenths of the controversies with which it has hitherto been burdened.

Art. XXIV. *The Importance of Education to the Christian Minister.* A Sermon preached at George's Meeting-house, Exeter, in recommendation of the Academical Institution in that City. By John Kentish. pp. 32. Price 1s. Johnson. 1804.

TO display the necessity and value of a suitable education for those who are intended to be teachers of religion, is the design of Mr. K. He does this in a sensible, convincing, and impressive manner. With great propriety

propriety he urges the vast importance of theological knowledge. "There is no branch of learning," he observes, in the words of Mr. Harmer, (author of four volumes of Observations on Divers Passages of Scripture), "which may not be made to pay its contribution to the oracles of God:" and the various branches of learning useful for a minister he enumerates, and recommends. But he properly subjoins: "Let sacred truth be your grand pursuit. Study above all, the writings of both Testaments; and in the languages in which they were originally composed. To a duly regulated mind no employment can be so profitable and delightful. You cannot be instructed unto the kingdom of Heaven (alluding to his text, Matt. xiii. 52.) without being familiarly conversant with the scriptures: and with respect to the scriptures, I would give you the advice of the Roman poet concerning his favourite authors of ancient Greece: *Read them by day; nor lay them aside, when you are involved in the shades of night.*"

While Mr. K. urges students for the ministry to acquire all the knowledge necessary for their profession, he at the same time insists on those dispositions of the heart, without which, knowledge will be vain, and the possession of it prove a curse to the church of Christ, instead of a blessing. "There are qualifications of a minister of religion which education may assist indeed, but which it is incompetent to bestow. And they are qualifications without which the office ought not to be undertaken, and can never be beneficial: They are love to God and Christ, a warm concern for man's immortal interests; a heart impressed by the supreme value of religious principle, and filled with zeal for spreading abroad its influence; a disinterested wish and determined resolution to engage in this employment; and personal holiness."—That all these qualifications may be possessed by every preacher of the gospel, is our earnest wish.

Art XXV. *Second Report of the Committee for managing the Patriotic Fund*, established at Lloyd's Coffee House, 20th July 1803. 8vo. pp. 184. Price 2s. 1805.

THE calamities attending a state of war must be regretted by every feeling mind; and will be the more seriously felt, in proportion as it is imbued with the genuine principles of Christianity. Where we cannot prevent these evils, it becomes us to neglect no suitable means of alleviating them. To support the widows and orphans of those whose lives are sacrificed for their country, and to furnish relief to such as are disabled by wounds received in its service, are the leading objects of this truly patriotic institution. It also extends to those who signally exert themselves in circumstances of difficulty and danger, that encouragement, which, in many cases, can no otherwise be rendered, and in all, must be highly gratifying. We congratulate our countrymen, therefore, on the liberality which has enabled this Society to distribute more than 19,430l., and to grant annuities for life of the additional value of 6000l.; at the same time that ample provision is made for every probable call on its farther assistance, in those channels in which its bounty has been directed. In such circumstances, we cannot hesitate to recommend to the

Society, some deviation, at least occasionally, from the restrictions by which they appear, from this Report, to have been hitherto limited: some of the applications, which they have thought themselves obliged to reject, appearing to us highly worthy of their attention.

The Islands of Trinidad and Dominica have set an example to our Colonial districts, of generosity towards persons so often endangered for their protection; from Trinidad, 2,000l., and from Dominica, more than 650l., having been remitted to the Patriotic Fund.

This Report is rendered interesting, not only by instances of relief afforded to distress, but by the detail which it exhibits, of the most remarkable instances of military exertions and skill, that have been communicated to the public during the past year.

Art. XXVI. *The unhappy Effects of Superstition and Enthusiasm.* A Sermon preached at the Annual Meeting, in Church-street, Deptford. By J. Evans, M. A. Price 1s. 6d. pp. 50. Symonds.

MR. Evans makes frequent appearances before the public in the charac- of an author. This sermon discovers him to be a man of good sense, and of reading. His design is to delineate the unhappy effects of superstition and enthusiasm, and to guard his hearers against them. He gives us an account of their pedigree in the words of an eminent writer. Ignorance is the mother of both, but by different fathers: for Superstition she had by Fear, and Enthusiasm by Presumption. Having shewn that they are low and base born, he describes the character of each; and a sorry one it is. He then very properly recommends it to his audience, to have nothing to do with them; but to attach themselves to pure religion, or as described in the text, "the spirit of power, and of love, and of a sound mind."

The drawing of general characters is very common among the French preachers of the Roman Catholic Church. But it is, for the most part, more shewy than useful; and rather makes the preacher appear to advantage, than edifies the hearers. Many well-meaning people have a smatch of enthusiasm and superstition in their composition; and appropriate warnings might do them much good. But the character which is drawn, is the very extreme; and does not fit a single individual.

When Mr. E. so strongly recommends *moderation*, he should shew to what subjects it is applicable; for no one can love God too much, nor obey the divine commands too well, nor believe the testimony of scripture concerning Christ too firmly. We therefore do not see all the wisdom which Mr. E. sees in the word *measure* written by the French prelate: and if he too had pointed out to what topics he meant it should be applied, his royal scholar would have received greater edification. The sermon closes with a quotation from Cowper, which Mr. E. thinks confirms this doctrine; and another from the great Earl of Chatham, in which he thus addresses Lord Camelford, "Cherish true religion as preciously, as you will fly, with abhorrence and contempt, superstition and enthusiasm."

Art.

Art. XXVII. *Public Worship enforced;* in a Sermon preached before the Hampshire Association of Ministers, at Poole, 25th April, 1804. By Thomas Loader. pp. 29. Price 6d. Williams. 1804.

THE neglect of public worship is exceedingly to be deplored. Within the last twenty years there has been a growing dereliction of this important duty, and a melancholy increase of a practice pregnant with evil to individuals and to the community. Every attempt to call men back to the house of God merits approbation: and we are glad to see bodies of public teachers, of whatever religious denomination, exerting themselves in this cause. When they meet together for such purposes as this, they are upon their own ground; and every one who is interested in the cause of virtue and religion, must wish them success. The sermon is plain, serious, comprehensive, and of no party. We are glad to observe, that it is likewise printed as a three-penny tract, for the benevolent to give away.

Art. XXVIII. *Original Poems, for Infant Minds*: by several Young Persons. 18mo. pp. 111. Darton, 1805.

THE moral tendency of this book might apologize for poetry far inferior to that which it contains; while its poetical merit is, in fact, superior to that of the generality of this class of works. We insert, as a specimen, the following lines addressed

'*To a Butterfly, on giving it Liberty.*'

'Poor harmless insect, thither fly,
And life's short hour enjoy;
'Tis all thou hast, and why should I
That little all destroy?

Why should my tyrant will suspend
A life by wisdom giv'n,
Or sooner bid thy being end,
Than was design'd by Heav'n?

Lost to the joy which reason knows,
Ephemeron and frail,
'Tis thine to wander where the rose
Perfumes the cooling gale.

To bask upon the sunny bed,
The damask flow'r to kiss,
To range along the bending shade,
Is all thy little bliss.

Then flutter still thy silken wings,
In rich embroidery drest,
And sport upon the gale which flings
Sweet odours from his vest.' p. 18.

Art. XXIX. *Christian Beneficence.* The Anniversary Sermon at the Meeting of the Society established for the Benefit of the Widows and Orphans of deceased Clergymen, within the Diocese of Durham. By Charles Plumptree, M. A. 4to. pp. 24, price 1s. 6d. 1804.

THIS Discourse appears to have been penned with considerable care: but the phraseology, though for the most part classical, is not sufficiently simple; and the discussion is far too vague to leave the mind in clear possession of the subject. We entirely concur with the author, when he says, "It is to be lamented, that, in the common forms of speech, and the ordinary usage of the world, we often hear alms-giving accounted the whole of charity; this, too, in contradiction of a plain, and (as if in the Spirit he foresaw this corruption of speech and practice)

marked distinction, made by the apostle. Alms-giving is but an equivocal expression of our minds; it may spring from pure charity, and it may arise from ostentation: it may be sincere, and aim at nothing but the glory of God, and the good of a fellow-creature; and it may be hypocritical, and seek only the applause of men." The author's appeal on behalf of the Charitable Institution, for which this sermon was preached, is pertinent and forcible.

Art. XXX. *A Map of the Principal Triangles of the Geodetical Operations of Portugal.* Published by order of his Royal Highness the Prince Regent of Portugal. 1803. Price 5s. Arrowsmith, 1805.

THIS Map exhibits, on the scale of two and a half inches, to one degree of a great circle of the globe, the positions of more than 30 stations, from which angles have been taken, for the purpose of rectifying the Geography of Portugal. They are derived from a base of nearly six leagues, measured from Buarcos southward to Monte Redondo; and were verified by means of a smaller base, in the vicinity of Lisbon: A double chain of triangles was thus obtained, the common sides of which form nearly a Meridian line through the middle of the kingdom, extending three degrees of latitude northward from the Algarvas. Two or three points are still wanting, in the northern part of the kingdom, to complete this line; the survey having been interrupted, principally by the renewal of war. A small series of triangles through the north of Spain, would connect these taken in Portugal, with those of the French Academicians; and might determine the situation of the Observatory at Lisbon, with relation to those of Paris and of London.

In all the observations, use was made of Repeating Circles, from 16 to 18 inches diameter, made by English artists, and the angles were found to be within one second of the truth. The latitudes also were determined as nearly, by numerous observations of the Circumpolar Stars, with the same instruments; but the Map having no latitude marked on it, nor any other meridian than that of Lisbon, can only be of use, in its present state, so far as the situation of that place, from former observations, is to be depended on. The protraction of the triangles, on so small a scale, is likewise the only means as yet afforded, for correcting the relative distances of places which were used as stations: the calculations of their sides, by trigonometry, not being published. We find them in some cases perfectly to agree with the positions assigned to those places in recent maps, and in others to differ widely from such positions. One of the most remarkable variations on the coast, is, that Cape Carvoeiro is placed fifteen geographical miles west of the meridian of Lisbon.

A marginal explanation of the proceedings in this survey is inserted on the Map, by M. Ciera; who gives encouragement to expect that the survey will soon be completed, with the use of an improved Circle constructed by Le Noir. We hope that the Portuguese Government will establish the credit due to its patronage of Geographical Improvement, by a liberal publication of these accessions to the Science, when they are brought to a conclusion.

Art.

Art. XXXI. *State of German Theological and Moral Literature, at the Fair at Leipzig, Easter* 1803. *In a subsequent Number will be given a comparative View of the religious Books sold at the last similar Fair.*

		N: B:	Con:	N: E:	Tr.
1.	BOOKS on general Subjects of Divinity, together with Theological Journals, &c. -	63	13	2	2
2.	——— Relative to Biblical Literature, -	34	6	8	0
3.	——— Doctrinal Subjects, -	9	5	0	2
4.	——— Moral Subjects, *(a)* Christian Morality,	1	3	1	0
	(b) Moral Philoſophy,	3	1	1	0
5.	——— Eccleſiaſtical Hiſtory, -	31	14	4	0
6.	——— Eccleſiaſtical Law, - -	2	2	0	0
7.	——— Paſtoral Divinity, - -	17	6	3	1
8.	——— Homiletic ditto, - -	2	5	0	0
9.	——— Catechetic ditto, - -	5	5	0	0
10.	——— Liturgic ditto, - -	2	1	0	0
11.	——— Edifying Tracts, - -	26	7	15	2
12.	——— Sermons, - -	45	22	16	0
13.	——— Prayer Books. - - -	6	0	7	0
14.	——— Hymn Books, - -	4	0	0	0
15.	——— For the Inſtruction of Children, -	28	3	14	1

The total of all theological books, which appeared at the Leipzig Eaſter fair of 1803, amounted to 449—(which is *forty* more than in the year 1802.) The number of edifying tracts, ſermons, &c. is far the greateſt—it amounts to 194; fifty-five of which have been written by Catholics.

We add the titles of ſome of the moſt intereſting publications, contained in the above enumeration.

1. Books on general Subjects of Divinity:

Henke's Muſeum of Theological Science, in all its Branches. Number I. Magdebourg.

C. T. L. Schmidt's Repertorium of the Literature of the Bible, Eccleſiaſtical Hiſtory, &c. Number I. Leipzig.

Niemeyer's Letters, addreſſed to the Miniſters of the Chriſtian Religion. Second edition, corrected.

C. F. Sinteni's Theological Letters, vol. I. Leipzig.

J. G. Schulthes's Select Religious Writings, vol. I. Winterthur.

J. N. F. Brauer's Thoughts on an Union of the two Proteſtant Confeſſions. Carlſruhe.

2. Titles of Books, relating to Biblical Criticiſm.

Eichhorn's Introduction to the Old Teſtament. Third edition, enlarged and corrected. Vol. I. Leipzig.

G. L. Bauer's Breviarium Theologiæ Biblicæ. Leipzig.

———— Moral Syſtem of the Old Teſtament.

National Songs of the Hebrews, newly tranſlated and explained, by C. W. Fuſti. Marburg.

Novum Teſtamentum, Græce, recenſuit F. F. Grieſbach. Leipzig. A very ſplendid edition, in four quarto volumes.

Codex Apocryphus N. T. ed. A. Birch. Copenhagen.

3. Moral Philoſophy.

Fr. Schleyermacher's Critical Review of Moral Philoſophy, as hitherto treated. Berlin.

4. Eccleſiaſtical Hiſtory. G. F.

G. F. Plank's Hiſtory of the Riſe and Progreſs of the Eccleſiaſtical and Political Conſtitution of the Romiſh State, from the Foundation of the Church to the Beginning of the 7th Century. Hanover.

W. Munſcher's Compendium of the Hiſtory of Chriſtian Doctrine, vol. I. Marburg.

Art. XXXII. SWEDISH LITERATURE.

THE celebrated J. A. TINGSTADIUS, D.D. Professor of the Oriental Languages at the University of UPSAL, in SWEDEN, was long known in the learned world by his numerous critical dissertations in Latin on the holy writers, before he published his Swedish Translation of the Psalms. By that work he became familiar to all his countrymen; who vied with each other in shewing him every mark of distinction. The King created him a Member of the Order of the Polar Star: he was elected *one of the eighteen of the Swedish Academy*; and we understand that he is now promoted to the Bishoprick of *Strengnäs* in *Sudermannia*. His Psalms (of which there is an English translation) were, however, not the only proof he gave of his abilities and critical skill. He has successively published *a Collection of Poems and Hymns, dispersed in the Historical Books of the Old Testament*: a *Translation of the Song of Solomon*, and *of the Proverbs*. He is also a member of the *Special Committee, appointed by his Majesty for the amendment of the Swedish Translation of the Bible*. In this capacity he has lately published his *Philological Observations on the Translation of the Gospel of St. Matthew*; in which he has sufficiently shewn his competency to the task committed to his care. To give our readers an opportunity of better acquaintance with this eminent author, we intend, in some future number, to extract from among his critical observations, such as we think may be interesting to the English Philologist.

The Rev. SAMUEL ODMANN, D. D. Professor in Theology at the same University, is another eminent Swedish Divine. Though confined to his room during twelve or fourteen years, not one has elapsed, without his producing some literary work. But the most remarkable is, his *Travels* in almost all parts of the world; which, though justly praised for truth and exactness, were written at a time when he himself never quitted his house. In fact, he receives and instructs his scholars, in his chamber: here too, he is visited by travellers, who are distinguished by the desire of acquiring knowledge; and he has been known to describe with so much accuracy, certain parts of the city of London, such as its buildings, their style of architecture, &c. to British visitors, as to draw from them the inquiry, when he was last in England.

Profound learning and deep research characterize the works of this author; who is also truly venerable, for the great regard and zeal which he at all times evinces for the best interests of humanity: His *Collections from Natural History for the Illustration of the Scriptures*, are admirable; and his *Essay on the Revelation of St. John*, proves him an acute Greek Scholar, as well as a firm Christian.

Among his late publications are: *A Collection of Essays on the Holy Writings of the New Testament; and a Geographical Pocket Dictionary, with Philological Observations*, on the same, to which he has affixed two very correct maps, though but indifferently engraved.—We mean to lay before our readers specimens of the two last-mentioned works.

Art.

Art. XXXIII. SELECT LITERARY INFORMATION.

*** Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending information (post paid) of the subject, extent, and probable price, of such works; which they may depend on being communicated to the public, if consistent with our plan.*

A Correspondence has been opened with various parts of the United Kingdom, for the purpose of procuring interesting Literary intelligence, on the authenticity of which the public may depend.

GREAT BRITAIN.

An entirely new and improved edition of the Travels of Anacharsis, the Younger, in Greece, is in a forward state of preparation: it is translated from the last Paris Edition, which was printed from a copy corrected and augmented by the late Abbé Barthelemi, purposely for a new Edition. Among the additions are three new tables:—1. Of the Athenian months and festivals; 2. Of the Magistrates of Athens; 3. Of the Grecian Colonies: and a geographical table, concisely marking the situation of places mentioned in the work, with their modern names. To the first volume are prefixed, Memoirs of the Life and works of the author, written by himself, and continued to his death, by the late Duc de Nivernois, with a portrait of the Abbé. The work will make 7 vols. 8vo.; an 8th in 4to. will contain the Maps, Plans, Views, and Coins.

Mr. Cumberland is about to publish, in one vol. 4to. An Account of his own Life and Writings, with anecdotes and characters of several distinguished persons, illustrated by portraits.

It is well known that Dr. S. Johnson kept a memorial of his life, which he committed to the flames previously to his decease. It is said, however, that a fragment of this MS., containing an account of his early years and first recollections in infancy, was preserved from destruction by Francis Barber, his black servant, and is to meet the public eye.

Mr. Edmund Turner, of Coltersworth, is finishing his History and Antiquities of Grantham.

Shortly will be published, in 2 vols. "Hints towards forming the character of a young Princess."

Mr. A. Young intends in future to publish his Annals of Agriculture, quarterly, in numbers, at 3s. 6d. each, instead of monthly at 2s.; forming an annual volume. The work now forms 43 volumes.

Mr. J. Malcolm, Land Surveyor to the Prince of Wales, &c. has issued proposals for publishing by subscription, a General View of the Agriculture of the County of Surry, of its manures, and their application to different soils and plants; this department is calculated for general utility: with observations on miscellaneous subjects which occurred in the course of the survey. Drawn up for the Board of Agriculture.

Proposals have been issued by Mr. S. Newman, of Lloyd's Coffee-house, for the establishment of a work, intitled, "The London Negociator," for the use of bankers, merchants, travellers, &c. on the plan of the well known Hamburgh Accountant, by Mr. J. E. Kruse. London will be the centre of its calculations. It will form 2 vols. 4to.; price to subscribers, 5l. 5s.

Dr. Shadrach Ricketson is composing a work on the means of preserving health, and preventing diseases, founded principally on an attention to what are termed in physic, the Non-naturals.

Mr. Matthias is selecting some additional volumes of Italian Poetry.

Mr. Peterkin, Master of Cromwell-house Academy, Huntingdon, has finished in blank verse, a paraphrase of the Prophecies of Isaiah, which he intends to publish by subscription.

The Poems of Ossian are to be further illustrated by the Report of the Highland Society of Scotland, respecting their authenticity; drawn up by Henry M'Kenzie, Esq. in 1 vol. 8vo. with fac similia of ancient Gaelic MSS.

Sir W. Forbes, one of the executors to Dr. Beattie, has almost concluded "An Account of the Life and Writings of James Beattie, LL.D. Professor of Moral Philosophy and Logic at Aberdeen." It will be embellished by a portrait of Dr. B. after Sir J. Reynolds.

Mr. Hayley has in the press a volume of Original Ballads, founded chiefly on anecdotes relating to animals.

A new edition of Hayley's Life of Cowper is in the press at Chichester.

The following works are expected shortly:

Sermons; by the Rev. J. Morton, Vicar of Risely, Bedfordshire.

Sermons on the Being of God; on the Moral Law; on the Gospel, &c.; by the Rev. J. Townsend, M. A. Rector of Pewsey, author of a Journey through Spain, &c.

A new

A new Translation of the devotional parts of the Sacred Scriptures, selected from various learned writers; by the Rev. Mr. Brown, of Warminster.

Two Volumes of Discourses; by the late Rev. T. Kenrick.

The Rev. Mr. Parker's Old Testament illustrated; being explications of remarkable facts, &c. which have been objected to by unbelievers.

A work on the subject of Cancer, intitled, Sanaschirrologia; by W. Young, surgeon.

A medical and experimental Inquiry into the origin, symptoms, and cure of constitutional diseases, with plates: by W. Lambe, M. D.

Mr. J. M'Arthur's principles and practice of naval and military courts-martial, with an illustrative appendix; the opinions of Counsel and the Judge-Advocate-General on remarkable cases for the last 50 years; also a chronological list of trials by naval courts-martial since 1750, exhibiting a scale of military crimes and punishments, extracted from the Admiralty records.

The late J. C. Lavater's Letters, supposed to have been written by the Apostle Paul, before and after his conversion; translated from the German.

An Essay, philosophical, moral, and political, on the present extended commerce of Great Britain, and on its advantages and disadvantages.

A translation of Marmontel's Memoirs of himself.

A translation of the works of Gesner.

An Analysis of Horsemanship; by Mr. J. Adams, 3 vols. 8vo.

Britton's Beauties of Wiltshire, vol. 3, which concludes the work.

A Tour through South Wales and Monmouthshire, 2 vols. 8vo. with plates; by Mr. Donovan.

An Excursion through Derbyshire and Yorkshire; by the late Mr. E. Dayes, with notes, &c. by Mr. E. W. Brayley.

The new edition of Bruce's Travels, in 7 vols. 8vo.

The Rev. Mr. Beloe's 2d edition of his translation of Herodotus.

A new edition of Pilkington's Dictionary of Painters; edited by Mr. Fuseli.

A new Edition of the Rev. J. P. Smith's Letters to Mr. Belsham.

AMERICA.

There has been published at Boston, New England, a Catalogue of Books printed in the United States, 1804. It is to be continued annually, and is divided into five classes, containing the titles of 1319 Articles, not including pamphlets and pieces merely of local interest: 1. Jurisprudence, 33 works; 2. Medicine, 64; 3. Theology, 247, including 24 editions of the Bible; 4. Education, 111; 5. Music, 25.—Works which do not come into any of these classes are given as Miscellanies, which list contains 796 articles; a supplement is added, comprising 19. Of the whole number, nearly one-ninth part consists of original American literature; the remainder, of reprints of English works, and translations.

A University, and a Society of Sciences, have been some time established in New York: an Academy for the Fine Arts is lately formed; and a subscription has been opened for the purpose of procuring from Europe select models and examples.

RUSSIA.

The Society of the Friends of Literature, the Sciences, and the Arts, at Petersburgh, has just published a Volume of its Memoirs, containing, 1. The History of the Society, during the last two years; 2. The Statutes of the Society; 3. Pieces in verse and prose, and translations, by several Russian authors.—From the 15th of July, 1803, to February, 1804, the Society received 32 pieces in verse, 8 in prose, and 10 translations: Among these are, 1. Memoir on Mendicity; by Ismailow;—2. Memoir on popular improvement politically considered; by Popugajew; 3. General plan of Legislation; by the same.

Count Rasoumowski, at Moscow, has offered to the Minister of Public Instruction, a considerable Library, a Cabinet of Natural History, and the sum of 100,000 rubles, to be employed in forwarding public instruction.

Count Potocki, already distinguished by his historical and geographical Fragments; his Periplus of the Euxine Sea; his Essay on the Sclaves, &c. has lately published a history of the primitive people of Russia, with a full explanation of all their local opinions and national traditions, illustrative of the fourth book of Herodotus, in one vol. 4to. pp. 930.—It is the result of researches and travels continued during twenty years, and a complete revision of all his former productions. The whole appears to be illustrative of the Mosaic history, and it concludes with a commentary on the 10th Chapter of Genesis. The author visited the celebrated M. Pallas, in the Crimea,

and

and discussed with him the principal points contained in this work.

SWEDEN.

The complete works of the Count Oxienstiern, both verse and prose, will be published at Stockholm, in 3 vols. large 8vo.

A Translation of Goldsmith's abridgement of the History of England, has been lately published in this country: also, a German and Swedish Dictionary; by Jonas Wikfors, price 4 crowns 16 schillings, Swedish.

DENMARK.

M. Biörn Hulderson, an Icelandic clergyman, lately deceased, composed an Icelandic Dictionary, which is to be published at the expence of the Danish Government.

This Government sent a native of Altona, M. Arent, into the northern provinces, to collect plants for a Flora Danica; during his employment, he acquired a knowledge of the Icelandic language, of which he composed a critical grammar: it is expected to appear shortly.

GERMANY.

J. G. H. Geissler is publishing at Leipzig, picturesque representations of the manners, customs, and amusements of the Russians, Tartars, Monguls, and of other people under the Russian Government, after drawings, taken from nature in various places, during a journey in which he accompanied the celebrated Pallas; the first part, containing 10 coloured plates, folio, with explanations in French and German, has already appeared: the work will be completed on 40 plates.

Mr. Stevens's last edition of Shakspeare is now reprinting in English, at Leipzig.

Captain Timœus, of his Majesty's Hanoverian Army, and whose literary merit is well known in Germany, has recently translated into German, Hume's History of England: it will be published in the course of the present year at Luneburg.

M. G. Aschenberg is publishing at Dortmund, a periodical work, entitled, *Niederrheinische Blaetter fur Belehrung und Unterhaltun*, The Journal of the Lower Rhine, intended for instruction and amusement; the plan embraces the natural history, geography, and antiquities of the Circle of the Lower Rhine: the history of, and travels in, that district; with the present state of its commerce, products, manufactures, agriculture, public establishments, fine arts, belles lettres, and literature.

Hungary.—M. Sandor has published at Rahab, a chronological catalogueof works and their various editions, published in this kingdom from 1535to 1800. From this work, it appears that the earliest book printed in the Hungarian language, is a translation of St. Paul's Epistles, by Benedict Komjat: printed at Crakow in 1533.

HOLLAND.

The want of a complete and well arranged grammar of the Dutch language has long been regretted in this country: the orthography was particularly confused, and almost wholly arbitrary. The government in the year 1801, appointed Professor Siegenbeck, of Leyden, and M. Wieland, a clergyman of Rotterdam, to remedy these defects. The latter undertook to write the grammar, and the former to determine the orthography. The government has now decreed, that this grammar shall be used in all the schools, and that this orthography shall be employed in all the public offices.

The Batavian Society of public welfare has proposed the following prize subjects for 1806:—1. The Life of a Christian; or, Travels of a Christian to Eternity; 2. A description of the pleasures of domestic life; 3. A detailed description of those productions of the animal, vegetable, and mineral kingdoms which are of service to man. 4. Popular Natural Philosophy, adapted to counteract superstition and prejudice. The prize for each subject is the Society's gold medal. The time fixed is the end of January, 1806, except of No. 3, which is prolonged to February 1, 1807.

FRANCE.

Crutwell's Gazetteer, and Kearsley's Itinerary, of Great Britain, having been translated into French, have furnished materials for a work, entitled, *Description geographique, topographique, pittoresque, industrielle, et commercialle de l'Angleterre, de l'Ecosse, et de l'Irlande.* Hitherto France has had no better information than could be obtained from Beverell's Account of Great Britain, translated in 1727; or from Salmon's Gazetteer, of 1752. The innumerable improvements of every kind introduced during half a century, will certainly render this work highly instructive.

M. Lamouroux, jun. will shortly publish, in Latin and French, Dissertations on

on several species of Varecs, either not hitherto discovered, or but little known. This work, of which the drawings are made under the immediate inspection of the author, will be published in fasciculi, each containing 20 species, with numerous plates. The first fasciculus, comprizing 36 plates, is nearly completed.

MM. R. de Beaunoir, and A. H. Dampmartin, have undertaken to superintend the publication of a periodical work, entitled, Annals of the French Empire. From the developement of the plan, it appears to resemble our Annual Registers: it will form 2 vols. 8vo. annually.

MM. F. and P. Piranesi have completed the 8th number of their Antiquities of Herculaneum.

A new edition of the complete works of Buffon, is in a course of publication. These works are to be adopted in the schools of public instruction in the Departments: the whole will make 11 vols. with 185 plates, coloured, or plain, at various prices, from 72 to 200 francs.—The Volumes may be procured separately.

The long expected translation of Milton's Paradise Lost. by J. Delille, is at length published in Paris, in 4to. 8vo. and 12mo. From the translator's poetic fame, we trust that the French public will now be able to form some judgment of the merit of this immortal poem; to the beauties of which they have hitherto been utter strangers, notwithstanding several attempts to introduce it among them.

SPAIN.

At Madrid, a new Literary Journal commenced with the year 1804: its title is, *Variedades de Ciencias, Literatura y Artes*, Varieties of Science, of Literature, and of the Arts. The former Journal also is continued: its title, *Memorial Literario, o Biblioteca periodica de Ciencias y Artes*, the Literary Register; or, Periodical Library of the Sciences and Arts.

A complete annual retrospect of Spanish Literature is contained in the *Almanac Literario*, the Literary Almanac, published at Madrid, by *Gomez Fuentenebro*: it is a catalogue of all works on the Sciences, the polite Arts, and Belles Lettres, published in that kingdom during the year preceding; it offers notices of their Authors, Translators, Editions, Prices, &c.: it mentions also sales of Libraries.

ITALY.

Dr. Hugh Blair's Lectures on Rhetoric and Belles Lettres, translated into Italian by *Francesco Soave*, accompanied by notes and additions, are published by Piatti, at Florence, pr. 24pauls, and an half.

Masi and Co. Booksellers, at Bologna, intend to publish a translation of the Grecian Theatre; by the Abbate Antonio Magnanio. It will form several volumes, to be published successively by subscription, at 5 Roman pauls each.

A Journal, intended to comprize German Literature, is published monthly at Roveredo, by *Marchesani*: it is entitled, *Spirito dei Giornali Tedeschi*; The Spirit of the German Journals.

The Typographic Society of Pisa has commenced new and splendid editions of the Works of Dante, Petrarch, Ariosto, and Tasso. The first part of this plan is published, consisting of the Works of Dante, in 3 vols. large folio, on vellum paper, and ornamented with a portrait of the Poet, engraved by Morghen.

A Typographic Society, established at Milan, has announced a new and superb edition of all classical Italian authors who flourished from the year 1200 to 1700. Each volume will be embellished by a portrait, and the whole will be executed under the auspices of the Italian Government.

Art. XXXIV. LIST OF WORKS RECENTLY PUBLISHED.

We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us;—and the insertion of any work should not be considered as a sanction of it: the list consisting of articles, which we have not examined.

AGRICULTURE.

Thoughts on the uses of Clay Marl as a manure; on the uses of agricultural salts, &c. By the Hon. and Rev. J. Cochrane, 2s.

ANTIQUITIES.

The first volume of Collections towards the History and Antiquities of the County of Hereford: By J. Duncombe, A. M. 4to.

ASTRONOMY

ASTRONOMY.

Astronomical Observations; by Dr. Bradley—continued by the Rev. N. Bliss, 2 vols. folio.——Clarendon Press.

BIOGRAPHY.

The life of the Rev. J. W. de la Flechere: compiled by J. Benson, 4s.

EDUCATION.

A Grammar of the Greek Language, on a new and improved plan, in English and Greek: By J. Jones, Member of the Philological Society, at Manchester, 12mo. 6s.

HISTORY.

The Asiatic Annual Register; or, a View of the History of Hindustan, &c. for the year 1803, 8vo. 13s.

LAW.

The Trial Of Mr. Justice Johnson, in the Court of King's Bench, Ireland:—published by authority, 4s. 6d.

Reports of cases argued and determined in the High Court of Admiralty, in 1803, 1804; vol. 5. part I. 6s.

MEDICAL.

An interesting and authentic Account of the melancholy ravages of the Pestilential Disorder, or Yellow Fever, at Gibraltar, Malaga, Cadiz, &c. &c. By J. Grant, M. D. 1s.

An Essay on Pestilential Diseases, such as the Putrid, Malignant, and Yellow Fever, and the Plague. By J. Rymer, Surgeon, 8vo. 2s.

MILITARY.

A Chart of comparative Rank between the Army, Navy, Marines, Ordnance, Artillery, Engineers, Militia, Medical Staff, Governors, and the East India Company's Military, Fiscal, and Commercial Appointments; distinguishing commissions from the King. Coloured, 15s.

Proceedings of a General Court Martial on Lieutenant-Colonel R. R. Gillespie, 20th Light Dragoons, 3s.

MISCELLANIES.

The Tomb of Alexander; a dissertation on the Sarcophagus, now in the British Museum. By E. D. Clarke, LL. D. Fellow of Jesus College, Cambridge, 4to. 18s.

African Memoranda, relative to an attempt to establish a British Settlement on the Island of Bulama, on the western coast of Africa, in 1792. By Captain P. Beaver, 4to.

A dissertation on the best means of civilizing the subjects of the British Empire in India, and of diffusing the Christian Religion throughout the Eastern World. By the Rev. W. Cockburn, 4s. This dissertation gained the prize given to the University of Cambridge, by the Rev. C. Buchanan, vice-president of the College at Calcutta.

Original Anecdotes of Frederick the Great, King of Prussia, his Family, &c. By M. Thiebault, 2 vols. 8vo.

The Merchants' Assistant; containing every information on the commerce of London, with the principal places in Europe; calculating exchanges, arbitrations of exchanges, operations in the price, import, and export of bullion, division of all foreign weights, and of the measures of corn, &c. compared with the English standard. By Christopher Dubost, 7s.

Abridgement of the Philosophical Transactions, vol. 5. 2l. 2s.

Secret Memoirs of the Court of Great Britain, in 1788 and 1789, 3s.

The London Register, historical, political, and literary, 8vo. vol. 1. 8s. 6d.; to be continued quarterly.

An Alphabetical List of Bankrupts, for 1804; by T. Bailey, 2s.

The Encyclopædia Perthensis, vol. 19. part I. 8vo. 6s.

A 2d. Vol. of Anecdotes, religious, moral, and entertaining. By the Rev. C. Buck, 3s. 6d.

Censura Literaria; containing Titles and Abstracts of scarce books, &c. in imitation of the plan of Oldy's British Librarian, No. I. 2s. 6d.; to be continued occasionally.

A picture of Worthing. By J. Evans, A. M. 2s. 6d.

A Treatise on Tythes. By the Rev. J. Bearblock, A. M. 2s. 6d.

Directions to Church-wardens. By Archdeacon Prideaux, 4s.

Observations on the Duty on Property, Professions, &c. By the Rev. L. Heslop, Archdeacon of Bucks, 1s. 6d.

The First part of the strictures on the practice and conduct of Attornies, &c. By R. Halloway, Gent. 3s.

The Slave Trade delineated, 6d.

A Letter to a Country Clergyman;—occasioned by his Address to Lord Teignmouth. By a sub-urban Clergyman, 1s. 6d.

A Dialogue in the Shades; recommended to every purchaser of Dr. Kinglake's Dissertation. By Mr. J. Floyer's Ghost, 1s.

NATURAL HISTORY.

An Account of Indian Serpents; published by order of the Court of Directors of the East India Company; under the superintendance of P. Russell, M. D. F. R. S. vol. 2. part II. folio, 1l. 16s.

A mineralogical

A mineralogical description of the County of Dumfries: by R. Jameson, Regius Professor of Natural History, Edinburgh, &c. 8vo. 6s.

A Treatise on the external characters of Fossils; translated from the German of A. G. Werner, Professor of Mineralogy, &c.: by T. Weaver, 8vo. 8s.

NAVAL.

The Transport's Monitor; being a practical treatise on the duties of Masters of Transports, Victuallers, &c.: by H. Abbott, Agent, 6s. 6d.

Instructions for Mariners respecting the Management of Ships at single anchor; and General Rules for Sailing: to which is annexed, an Address to Seamen: by Henry Taylor, 1s.

POETRY.

Madoc; a Poem: by R. Southey, 4to. 2l. 2s.

The Inferno of Dante Alighieri: Canto 1—17. with a translation, &c.: by the Rev. H. J. Cary, A. M. 8s.

Fables: by R. Wharton, Esq. vol. 2. 6s.

The Rural Sabbath, in 4 books; and other poems: by W. Cockin, 6s.

Village Scenes; and other poems: by T. Bachelor, 4s.

Egypt; a poem, descriptive of that country and its inhabitants: written during the late campaign: by M. M.Clifford, Esq. 12th Light Dragoons, 4s. 6d.

The Anti-Corsican; a poem, 5s.

POLITICS AND POLITICAL ECONOMY.

A Letter to Dr. Troy, Titular Archbishop of Dublin, on the coronation of Bonaparte: by Melancthon, 8vo. 2s. 6d.

A sketch of the political state of Europe in the beginning of February, 1805: by W. Hunter, Esq. 4s.

Substance of the speech of the Right Hon. W. Pitt, on his motion for the reduction of the Militia, 1s. 6d.

Observations on Lord Castlereagh's speech, 19th July, 1804; and on the state of the East India Company's Affairs, 1s. 6d.

Remarks on the late address of W. Baker, Esq. M. P. to the Freeholders of Hertfordshire, 6d.

Observations on Charity Schools, Female Friendly Societies, and other subjects connected with the views of the Ladies' Committee: by Cath. Cappe, 4s. 6d.

The 24th Report of the Society for bettering the condition of the Poor, 1s.

Observations on the Poor Laws, and on the management of the Poor in Great Britain: by the Right Hon. G. Rose, M. P. 8vo. 1s. 6d.

Letter to the Right Hon. W. Pitt, on an adequate provision for sailors and soldiers: by the Hon. and Rev. J. A. Cochrane, 6d.

THEOLOGY.

The Christian System unfolded, in a course of practical essays: by F. Robinson, M. A. 8vo. 3 vols. 1l. 4s.

Sermons: by Sir H. M. Welwood, Bart. D. D. and F. R. S. Edinburgh, 8vo. 8s. 6d.

Twenty Sermons: by the Rev. J. Williams, A. B. Rector of Begelly, Pembroke, 12mo. 5s.

A View of the objection of Mr. Gibbon, that our Lord foretold his second coming, which has not proved to be agreeable to experience; chiefly intended as a specimen of the true method of ascertaining the genuine meaning of the New Testament: by N. Nesbit, M.A. 1s. 6d.

Sermons; chiefly designed to recommend the practical morality of the Gospel, and intended for Family Devotion: by a Layman, 8vo. 5s.

A Guide to Heaven; seriously addressed to all who believe the Gospel to be the word of God: by the Rev. C. T. Hawtrey, A. B. 4s.

A Discourse on the Inspiration of the Scriptures: by the Rev. R. King, 1s.

A Sermon on Predestination, with notes: by the Rev. Dr. Williams, 2d. edit. corrected and enlarged, 1s. 6d.

The fatal use of the Sword considered; a Fast Sermon: by the Rev. S. Madan, 1s.

The Divine Visitations considered; a Fast Sermon, 1s.

A Fast Sermon; preached at Bath, Feb. 20, 1805: by the Rev. E. Poulter, M. A. Prebend. of Winchester, 1s.

War inconsistent with Christianity; a Fast Sermon: by the Rev. R. Warner, 4th edit. enlarged, 2s.

The Principles of Religion as professed by the Society of Christians usually called Quakers: written for the instruction of their youth, and for the information of strangers: by Henry Tuke, 2s. 6d.

*** Clericus *will accept our thanks for his favour, but he will please to consider, that when giving an account of a book before us, we cannot compare it with* every *other of its kind.*